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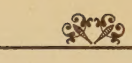
The Dialogue on Miracles

Volume II



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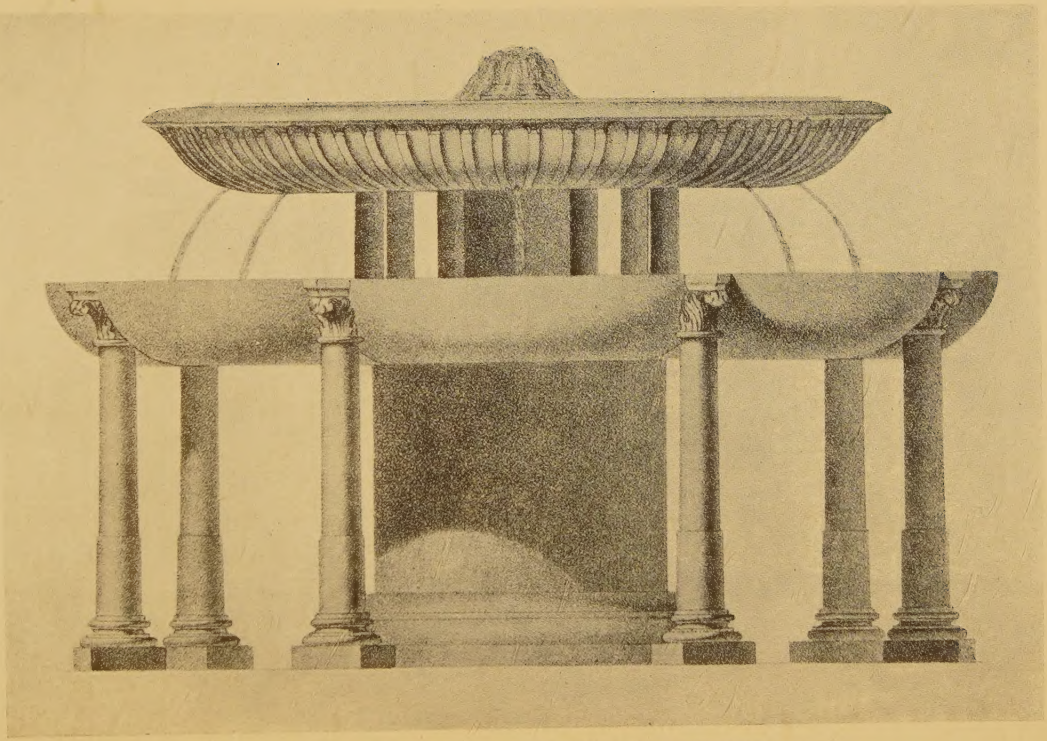

THE LAVATORY IN HEISTERBACH CLOISTER

[*front*

The Dialogue on Miracles

CAESARIUS OF
HEISTERBACH
(1220 - 1235)

Vol. II

Translated by H. VON E. SCOTT and C. C. SWINTON BLAND
with an Introduction by G. G. COULTON

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I THE LAVATORY IN HEISTERBACH CLOISTER. From Boisserée *l.c.*, plate 44. These two enormous stone basins were marvels of masons' skill; a similar basin, perhaps the largest existing, may still be seen in the grounds of the Cistercian Abbey of Pontigny in Burgundy *Frontispiece*

II LIMBURG ON THE LAHN. On a peninsula of rock, with what is now the episcopal palace behind it (unseen in this view). One of the finest specimens of Rhineland architecture of about the date of Caesarius *To face p.* 10

III HEISTERBACH ABBEY CHURCH. From Boisserée *l.c.*, plate 41. The lay-brethren worshipped in the western half of the nave, marked by the four less ornamental clerestory windows, and shut off by screens from the choir (with more ornamental clerestory) in which the monks sang their daily and nightly hours. Masses were sung at altars in the apse. The destination of the vault underneath the lay-brethren's portion is uncertain *To face p.* 36

IV CHAPELS AT HEISTERBACH AND PONTIGNY. Very few Cistercian churches had anything but a plain square east end; hence the interest of this comparison. The High Altar at Heisterbach was pretty certainly situated as marked here, with its steps; the easternmost altar was probably that of the B. V. M.; in Caesarius's time there were apparently only two other altars in these nine chapels *To face p.* 100

V PLAN OF FOUNTAINS ABBEY. Built almost exactly at the same time as Heisterbach. This shows the separation of the lay-brethren in church (their altar up against the separating screen); also their separate quarters, with frater (refectory) on the ground-floor and dormitory above, and steps down into church. The dormitory of the choir-monks, with similar stairs leading to the south transept, ran over the chapter-house and the sub-vault. By courtesy of Prof. A. Hamilton Thompson and the Syndics of the Cambridge University Press *To face p.* 268

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BOOK VIII

OF DIVERS VISIONS

CHAPTER I.

The reason why divers visions are to be treated in the eighth book.

You may wonder why I have postponed the book of divers visions to the eighth place. You must know that this was done not without reason and for a sacramental cause. For as Christ in the gospel set up a ladder formed of eight beatitudes, by which every Christian might climb to heaven, so in this book a ladder is to be set up from as many steps, by which the celestial army may come within sight of human vision. The two sides of this ladder are the two kinds of visions, to wit, bodily and spiritual, in such a way nevertheless, that every vision is to be understood through the spiritual side, in which the spirit alone works.

Novice.—What is the meaning of bodily vision?

Monk.—When anything is by the gift of God seen with the bodily eye and some teaching is conveyed through it, as for instance, we read that Elisha saw a chariot of fire in the ascent of Elijah, and as king Balthazar saw the fingers of a hand writing upon the wall. By this kind of vision often angels, and also the souls of saints, are seen by mortal bodily eyes in bodies that they have assumed, as afterwards will be told in examples.

Novice.—What is a spiritual vision?

Monk.—That which takes place by means of images without bodies, as for instance, in ecstasies and in dreams. Under

this we must include also the intellectual vision, although it differs greatly from the spiritual. Indeed some say that it is triple ; for instance, it is doubtful and obscure for the toiler along the narrow way, it is full and clear for the saint, while Adam and Eve before the fall experienced something between these two extremes.

Novice.—What is intellectual vision?

Monk.—Intellectual or mental vision, is when no bodies or representations of things are seen, but the gaze of the mind is fixed upon incorporeal substances by the wonderful power of God. On the highest step of this ladder let us place Christ, who is God and man, the Head and origin of all saints ; on the second step as we go down, the order of angels ; on the third step, the order of patriarchs and prophets ; on the fourth step, the order of apostles ; on the fifth step, the order of martyrs ; on the sixth step, the order of confessors ; on the seventh step, the order of virgins, widows, and the undefiled, on the eighth step, the vision of all miraculous appearances.

Novice.—In what way and under what forms do heavenly spirits, whether angelic or human, show themselves to mortals, I should like to learn rather by illustrations than by teaching, of course, putting before all others the vision of our Lord and Saviour Jesus Christ.

Monk.—Join me in calling upon the Holy Spirit, who proceeds from Him, and concerning whose marvellous appearances I hope to say something, that He will help me to carry out worthily what you ask for. For although the works of the Holy Trinity are indivisible, and we believe that the Son is consubstantial with the Father, and the Holy Spirit with both, yet never is the Father found to have appeared to mortals under the form of a subject creature, which cannot be said of the Son or of the Holy Spirit, since we confess that there are two natures in the person of Christ, the divine and human. According to the former, *He dwelleth in the light which no man can approach unto, and where no man hath seen Him at any time* (1 Tim. vi. 16). According to the latter, that is, the human nature, He appeared on earth, and lived amongst men. For He was seen by the fathers

before the Law, and under the Law, but in some subject creature ; but in the dispensation of grace He was seen in human nature. And although once for all He was born of the Virgin, nourished and fed, once for all adored by the magi, presented in the temple, suffered, and raised again from the dead, and ascended into heaven, nevertheless even to the day of judgment He does not cease to renew the same sacraments in wonderful fashion showing His presence according to the aforesaid kind of vision to His beloved elect, sometimes in infancy and boyhood, sometimes in youth and manhood, as the following examples will show.

CHAPTER II.

Of a priest to whom the nativity of Christ was revealed in a dream.

A certain priest of our house, when thinking deeply over the sacrament of the incarnation of Christ, was rapt one night in a vision into the inn of that nativity. And there, when he heard that a virgin was about to give birth to a son, he replied : " Christ has been born once for all ; He cannot be born again. If this virgin is about to bring forth a son, some great prophet will be born of her, but not Christ." Scarcely had he finished speaking when behold ! she without any pain brought forth a son, and held Him out wrapped in swaddling clothes to the monk. And when he took Him into his arms and kissed Him, he understood the mystery, and awakened by the emotion of that happiness he realised that those former meditations, had been rewarded by so blissful a vision. Here you have a spiritual vision, but one which took place in a dream. I will add to it another vision, but I cannot determine about it, whether it took place in a dream, or in a mental ecstasy, owing to the way it is told by different people.

CHAPTER III.

Also of sister Christina and the nativity.

The Lord, willing to delight with the vision of His nativity the venerable virgin Christina, whose memory is preserved in foregoing pages, a nun on the hill of S. Walburgis, once appeared to her with His Mother and Joseph, wrapt in swaddling clothes and lying in a manger. These swaddling clothes were of white wool, and of the same stuff as the robes of the sisters. But the bands with which His limbs were bound appeared of the colour of grey. You see how great humility, how great pity there is in the Son of God. He deigned to allow His swaddling bands to be like the robes of the Order so that that happy nun might rejoice the more in the dress she had assumed. You have a similar example in the sixteenth chapter of the former book, where He with His Mother appeared, wearing a cowl, to the dying Dom Christian of Hemmenrode.

Novice.—Which kind of vision seems to you to be the more excellent, that which comes in sleep, or that which is seen in ecstasy?

Monk.—That I may make the answer to your question more plain, I will first show you the different causes of dreams.

CHAPTER IV.

Of the diversity of dreams, and of spiritual visions.

Sometimes a dream arises out of the fragment of thought and care ; sometimes from excess of indulgence ; sometimes from excess of abstinence ; sometimes from the mockery and fantastic imagination of the enemy without

any preceding thought; sometimes from a preceding thought accompanied by illusion; and sometimes by the revelation of the Holy Spirit, which comes about in many ways; and this is the most worthy kind of dream. It is however, not a whit less but rather more blessed if holy meditation has gone first. Therefore in whatever way the nocturnal vision is brought about, in my judgment that which comes through mental ecstasy is to be preferred, because it is surer and rarer and more full of heavenly bliss. The first vision when it is of heavenly things, is rightly called revelation; the second is called contemplation. In both the outward man dies, and the inward man is the more fully alive. The former is within reason, and so contains merit; the latter is beyond reason, and so seems rather to partake of reward. When the mind reaches God in contemplation, the rational sense fails. This is why Rachel died at the birth of Benjamin. Rachel, which being interpreted is headship, signifies reason; Benjamin which means the son of the right hand, signifies contemplation. Moreover, Rachel dies when Benjamin is born, since contemplation is born from reasoning on heavenly things. How weak is the faculty of reason, the mind discovers within itself. Moreover if that were not true, the apostle, when describing his ecstasy, would not say *whether in the body or out of the body I cannot tell, God knoweth* (2 Cor. xii. 2).

Novice.—Although the spiritual vision is of greater dignity than the corporeal, nevertheless I love better to hear examples of the latter, because I think it a greater thing than any vision to be able to see with the bodily eye heavenly spirits, or what is even still greater, the creator of spirits Himself.

Monk.—I will now tell you of a vision concerning which you must judge for yourself, whether it is spiritual, or corporeal; it too is a vision of the nativity of Christ.

CHAPTER V.

Of a monk who saw Christ as a new-born child, with Mary and Joseph.

In Hemmenrode there was a certain monk of deep devotion, who seemed to have upon him the good hand of God. He was indeed one who was strenuous in manual labour, devoted in prayer and praise, mighty in vigil, and fervent in fulfilling all commands.

Now since, about the feast of All Saints, he had so willing a mind, and experienced little or no weariness for several days, he began, not so much boldly, as reverently, to beseech the Lord in prayer to comfort him with some sort of visitation on the feast of His most holy nativity. Christmas Eve had already come, and his devotion was as eager as ever, and he had not failed in the aforesaid longing, already foretasting and apprehending something of the divine condescension.

Now in the night, when they all got up for matins, so great a languor overwhelmed both his body and soul that even to live became a weariness to him. Nevertheless he went into church with the rest, though unable and unwilling to sing, so that he seemed to be about to lose entirely the whole of that most sweet service for his part, and to be utterly frustrated of his desire. But another monk came up to him, and made signs that he himself should chant the 10th response. But he, prevented not so much by his weakness, but lacking all desire, refused the offered privilege. Thus, therefore, he completed that glorious vigil and that solemn delight in unhappy languour, as one who had no pleasure in rising to sing or to make responses. Now when it came to the 10th lection, he was sitting down, awake indeed, but with closed eyes, and was dwelling on his troubles in bitterness of soul. And he said, as he reasoned with himself ; " Lo ! this is the answer to your prayers ; which were so different. Where now is that devotion? where now those hopes? and where the pious foretaste of the divine pity? What is now your case? " And he added : " You had prayed that some revelation

might come to you. And if now it should come, what would you most desire to see? Assuredly the Lord Christ or His most gracious Mother, or indeed, both at once." And while he thus sat, occupied with these and similar thoughts awake, as we have said before, but with closed eyes, the reader said: *"Thou too"* and the precentor rose in his place and replied *Blessed be he that cometh in the name of the Lord.* And behold there stood before that fainting monk, a matron of reverend countenance and incomparable beauty, having in her arms an infant so small, as if only now born, wrapped in very cheap and poor swaddling clothes, so cheap and so poor that he was even filled with compassion for their poverty. Further, there stood behind her, an old man clad in a tunic with a cloak over his shoulders, and wearing upon his head an old crushed hat, but all these seemed to be made of clean white wool. Yet he could not see the old man's face, because the set of the hat prevented it. He saw also a spindle with its belt, hanging at the matron's side, but he does not remember noticing a distaff. He saw, but because he longed to see still more clearly, he lost the sight of what he saw. For he opened his carnal eyes, and so lost all that glorious vision. And he realised that that matron had been the Blessed Virgin, the infant Christ and the old man Joseph. And in that hour he recovered his right mind, and completed the rest of that holy service full of great joy. This vision took place in the year of grace 1213.

Novice.—Because I am unable to determine the nature of this vision, I must hand it over to you to determine for me.

Monk.—It should be the part of those who have experienced such things, to refine them. Moreover, if I were to say that this vision was spiritual, there arises the difficulty that it did not take place in sleep, because the monk was awake at the time; nor in ecstasy, because at that time his outward senses were well under control. Further if I were to decide that it was corporeal, you would reply, that he could not see it corporeally, because his bodily eyes were closed. What then? I will tell you what I think, though I make no assertion on the point. So far as I can gather from other visions, I judge that this was corporeal, and that so thin a barrier as that

of the eyelids, could not shut out the bright vision of Christ and of the saints. And this is how when a certain recluse was mocked frequently by Satan under the appearance of an angel, and had confessed this to a certain learned priest, because she did not understand the wiles of the devil, he replied to her: "When next he appears to you, close your eyes. If it be a good angel of the Lord, you will still see him: but if it be an evil angel, you will see him no longer when your eyes are closed." And she learnt the truth of this by experiment.

CHAPTER VI.

Of a prior, who saw a star over the heads of singers on the night of Christmas Eve.

The Lord, under another form, revealed the mystery of His nativity to another priest, who was then prior of the aforesaid monastery. When on the fourth Sunday in Advent the cantor began the response: *See how great is He who cometh to save the nations,* and part of the convent standing by the book, went on with what he had begun, he saw a bright circle in the choir of the abbot shining over the bench upon which the singers were leaning, and in the midst of the circle a dazzlingly bright star. And at once he realised, as he was bound to realise, that that star represented Christ; and that that bright circle signified the world illuminated by His coming (Apoc. xxii. 16, John viii. 12). Let this be enough that I have told you about the nativity of Christ. Know that I heard this vision from the mouth of him who was given grace to see it. You shall hear in the following book how glorious a vision was shown to one of our priests at Christmas time concerning Christ.

Novice.—I beg that you will ascend gradually from feast to feast, and from the infancy to the youth of our Saviour.

Monk.—I will do so by telling you the visions which I have heard of Him which took place in those feasts.

CHAPTER VII.

Of Richmud, who, on the feast of the Epiphany, saw Christ in the manger and heard the voice of the Father from on high.

A virgin who died about three years ago, named Richmud, wore a secular dress, but was exceedingly religious and spiritual in her life. She spent all her spare time in fasting and prayer, very often passing into ecstasy, so that she had a share in the secret things of heaven, and often saw the king of heaven with the saints and angels. Once when she was taking part in matins on a certain feast of the Epiphany on the hill of S. Walburgis, and the abbess had begun the twelfth response, to wit, *in the form of a dove,* she watching in prayer, passed into ecstasy, and saw before her the infant Christ, wrapped in swaddling clothes, and lying in a manger, and round Him a sort of aerial throne in the fashion of a rainbow. On either side of Him there was a multitude of angels, adoring Him with outspread hands, and with their gaze fixed immutably upon Him (Ps. xlv. 3, 1 Pet. i. 12). And when they came to that place *the Father's voice was heard,* that blessed one, whose external senses had failed at that moment, heard, not the brotherhood, but the Father Himself saying: *This is My beloved Son in Whom I am well pleased* (Matt. iii. 17). For that Son of God was of such human beauty, and the voice of the Father was of so great sweetness, as it is impossible for me to describe. When I asked her about the appearance of the angels, she replied: "They are of human stature, with faces very like maidens, with cheeks blushing like roses, and their other limbs where uncovered, whiter than snow." She told me also other visions, which I will

repeat in suitable places. But on the feaſt of the purification, you have in the twentieth chapter of the preceding book, a wonderful vision of the Virgin of Quida.

Novice.—I think that revelations of this kind are sometimes gained by the fervency of prayer.

Monk.—That is very true.

CHAPTER VIII.

Of a virgin to whom Chriſt appeared as a child three years old.

A certain virgin in France eagerly desiring to see Chriſt as a three-year-old child, juſt able to speak, prayed earneſtly that this might happen to her. For she was of such perfect life that it was not undeservedly that she aspired to such a blessing, and hoped that her prayers might be heard. One day, when mass was over, and all the people had gone out and she was lingering behind alone in the church and praying, she saw a little boy of about three years old, walking round the altar, and she thought that he muſt have been left there and forgotten by his mother. For he was so beautiful and his face so full of grace, that she was delighted at the sight of him, and called him to her, and fondled him with her hands, saying: "Tell me, my dear little man, where is your mother?" And when he made no reply, she, thinking him too young to be able to speak, continued: "Can you say your paternoſter?" And when he ſtill did not answer, she added: "Say after me, *Hail Mary, full of grace, the Lord is with you.*" And the little boy said after her those words so joyfully, and so diſtinctly, that she marvelled. The same thing happened in regard to the second clause, to wit, *Blessed art thou among women.* But when she said to him: "*And blessed is the fruit of thy womb,*" the king of all humility, knowing what was written by his own inspiration: *Let another* man praise thee and not thine own mouth (Prov. xxvii. 2),

LIMBURG ON THE LAHN

[face p. 10

would not say that clause, and very soon while she looked on, he went up into heaven in visible form. Then for the first time, that venerable virgin realised that her prayers had been heard, and gave thanks to the Lord, Who Himself had so quickly fulfilled her desire. For in very truth, the Lord Jesus is that blessed fruit, of whom Isaiah sang (Isaiah iv. 2): The fruit of the earth is the Son of Mary (Psal. lxxxv. 1). A land which has been blessed, can only produce blessed fruit.

Novice.—It seems to me worthy of remark, that the Lord refused to repeat with his own mouth the prayer which had been uttered, and did not hesitate to use words in which His Mother was glorified.

Monk.—He gave us an example to do likewise. We have already spoken much both in the present book, and in former books of the appearances of the Saviour in infancy; would you like now to hear some of those visions in which He deigned to show Himself to His friends, in perfect manhood?

Novice.—I greatly desire it, and especially at the time of His passion.

Monk.—You are rightly moved. For the passion of the Lord is the next feast after the purification. It is itself a feast of propitiation. By it hell was destroyed, paradise was opened, captivity taken captive and the sting of death removed. The passion of the Lord is the antidote to all human ills. It excites contrition, and draws forth tears, and restrains temptation.

CHAPTER IX.

Of the aforesaid Richmud, who saw the Saviour in the house of the high priest, among His persecutors.

Once, I think it was during the season of Holy Week, when the aforesaid Richmud was deeply moved while meditating

thereupon, she was quickly carried by the Spirit in an ecstasy into a vast, cold hall, where she saw the Saviour standing, bare-footed, and with a multitude of Jews surrounding Him. He stood there, with down-cast countenance, clad in a single tunic loosely girt, and with His hands hanging down. His tunic seemed to be of a yellow colour. And as she told me, there were in the corners of the hall groups of ten or twelve angels, clustering together and whispering, like storks, as they spoke of His death. For this was the house of the high priest, in which these things took place according to history, and were shown spiritually to this handmaid of the Lord. To what an extent visions of this kind make an impression upon religious minds, is shown by the following vision, which is corporeal.

CHAPTER X.

Of a virgin to whom, while she continued watching, Christ appeared upon the cross.

Lately, a certain religious virgin who hitherto had nevertheless remained in secular dress, told our sub-prior Gerlach, with many tears, that she was accustomed to see the Saviour hanging upon the cross with bleeding wounds. " None the less, " she said, " do I see Him, when compelled by compassion and grief I close my eyes." Lo here you have a plain proof that the vision of which we spoke above in the 5th chapter was corporeal. Indeed this woman profited so much by these visions that she could never think or speak of the passion of the Lord without tears and contrition. Moreover that torrents of tears are derived from this most blessed passion, as from a fountain, the following story shows. Tears are compared to a torrent, because they are quickly dried.

CHAPTER XI.

Of the monk Daniel to whom Christ appeared on the cross and brought the grace of tears.

In Hemmenrode a priest who died a few years ago, a simple and unlearned man, by name Daniel, had lived a very hard life in the convent. He used to spend unwearied hours in prayer and supplication for pardon and used to refuse all the better food that was brought to him. Once when he had refused a fish which had been sent him by the abbot, the next night during service, he saw a demon standing near him and eating the fish which he had despised. For this act of disobedience he gave satisfaction indeed in bodily discipline, but did not wholly depart from his obstinancy. But being come to his agony and being now already dead in all his senses he still moved his lips in prayer, and as he prayed inwardly, no voice was heard and so at last still praying he gave up his soul. This Daniel had many revelations and saw many wonders, but told of very few. He did confess however that the Lord had appeared to him three times. First on the cross before the chancel steps ; next in white vestments before the high altar, and lastly in a form of fire over the altar. And when the Saviour said to him, I think it was at his first appearance : " Daniel ask of me what thou wilt and it shall be done unto thee," he, as one of the elders of that house told me, replied : " Lord, Thy grace is sufficient for me and I ask of Thee nothing but that I may have the grace of tears so often as I think upon Thy passion." And the Lord : " This grace shall be thine." And from that hour, as I have heard, whenever he began to think or to speak of the passion of Christ, immediately his tears burst forth. And no wonder ; for Jesus Christ Himself is that most limpid rock who supplied to the children of Israel in the desert the waters that they lacked (1 Cor. x. 4).

Novice.—How ought we to understand what is written in the psalm (Ps. cv. 41) : *He smote the rock and the waters gushed out and rivers flowed in dry places.*

Monk.—The history of this is well known and the allegory much used ; therefore I wish to tell you something which agrees with the present vision, and which will give you moral edification.

CHAPTER XII.

How we are to understand he smote the rock, etc.

He smote the rock, etc. According to the figurative that is the moral meaning, Moses is a monk, whom the king's daughter, that is divine grace, rescued in pity from the river of worldly life. For the meaning of Moses is " taken out from the water." The rock is hardness of heart ; the rod is the cross of the Lord ; the stroke is the recollection of Christ's passion. The cleaving of the rock is the compulsion of the heart. We read that Moses twice smote the rock and then only did it pour forth water. The first blow represents the memory of Christ's passion, the second the sympathy with the sufferer. The Jew smote the rock once because whenever he thought of the suffering of Christ, he did not sympathise, and so his heart could not be broken to tears, with which he might wash away his sins. But so do thou smite the rock twice if thou wouldst add compassion to remembrance, and then it can scarcely fail but that thy heart shall be cleft to compunction, and rivers of tears, breaking forth from thence shall pass from thine eyes and run down thy cheeks and like rivers in a dry place even bedew the earth with their flow.

Novice.—I like what you say.

Monk.—I will show you by examples that the passion of Christ is a medicine against temptation.

CHAPTER XIII.

Of Peter, a monk of Hemmenrode.

There had been in this monastery a certain youth of good and praiseworthy temperament as well as life, named Peter, who came from Coblenz, to whom the Lord God gave very frequent revelations. Some of those which I am about to tell you, I have already related above, but I think it worth while to repeat them, because afterwards I learnt them more fully and more accurately from a brother who is his most intimate friend. Sometimes he heard the voices of those who were singing on high. Once when he was about to act as server to the abbot Dom Charles, formerly of Villers, he had made his confession, and was receiving his absolution with extreme devotion, when, he heard a voice from heaven saying to him: "All thy sins are forgiven." Again at another time, when he was standing by the sacristan who was about to celebrate mass, and the lamp had gone out, he wished to bring a light from elsewhere, but having no time because he was too busy, he relit the lamp with his breath. Indeed this youth made a wise and earnest practice of meditating on and reciting to himself once a day at least the most holy and most sweet reproaches of the passion of Christ, which he found to be the most efficacious stimulants of spiritual graces. And in this pursuit he suffered so much difficulty for about half a year, that he was compelled to think that meditations of this kind were of no value to him. At length while he still continued knocking and unweariedly resisted the injuries and difficulties offered to him, he suddenly was admitted to those secret things of Christ, and thenceforward without difficulty, and as if they were feasts ready made to his hand, with great joy he made use of those most comforting meditations. Even during the canon he did not greatly busy himself with prayer, but meditated on the passion of Christ. He also held in the utmost desire, and longed with as much humility as vehemence, that the face of the Saviour might be revealed from on high to him under some form, so that when he had to

meditate, he might be able in imagination, to turn more easily the gaze of his soul on that countenance, as something clearly seen and well known. And the Lord, who had inspired this desire in him, did not disappoint him of his longing. Therefore He wrought out indeed with wonderful and manifold annoyance to the ease-desiring flesh, confusion to the devil, but under the guidance of God, great profit to himself in temptation. Wherefore when once he had lain prostrate in a corner of the choir of lay-brethren in very long and devoted prayer, imploring the divine help, that he might not be permitted to fall into sin, after an hour he got up and withdrew, since there came to his memory something else which he had to do under obedience. Passing therefore through the stalls, he made his way past the altar of the sick and of the lay-brethren. And when he came thither, quickly to receive pardon in front of the altar, and then to depart, he fell on his knees under the lamp ; and behold there stood before him the Lord Jesus Himself, or rather as if He were hanging upon the cross. And He withdrawing His most merciful arms from the cross, embraced His servant and drawing him to His breast as one being dear to Him, in sign of mutual friendship, He clasped him close, and by that clasp destroyed his strongest temptations. Certainly when he fell forward upon the earth, he was in full possession of his senses ; but he was so entranced by that blessed vision, and so sweetly moved that he could not tell certainly whether he had received that revelation through his bodily eyes or through the spirit only. Yet though he had many visions both before and after this, still he always confessed that this surpassed them all. Truly he had received so great a grace of tears from the Lord, that at matins scarcely ever were his eyes dry. I myself am witness of this, for I used to stand next to him at the singing of the psalms. For so deeply did he glow in the passion of Christ, that in the hope of martyrdom he followed Theodoric, bishop of Livonia, without the permission of his own abbot. Theodoric had received authority from the lord pope Innocent to take with him any who were willing to go to plant the vine of the Lord of Sabaoth amongst that barbarous people. This man of God is still alive and by the order of his abbot

rules a parish in Livonia, where he preaches and baptises, where he edifies many both by word and example, and confirms them in the faith.

CHAPTER XIV.

Also of a monk of the same monaſtery who was ſuffering under temptation and saw the wounds of the crucified being anointed.

In the aforesaid monaſtery of Hemmenrode there was another brother who had suffered a great and wearisome temptation, all his meditations telling him that he ought to become a hermit. He was so overcome by this temptation that he even wandered through various places, trying to find a fit cell for himself. At length he turned to the Blessed Virgin, and threw himself wholly upon her mercy, asking her to be surety for him, and promising that whatsoever she should ſuggeſt this he would unhesitatingly carry out. And when he again and again betook himself to the Blessed Virgin under these conditions, once when he was praying before her altar, he heard a voice saying: "Thou haſt made me thy surety but I desire to be loosed from that responsibility." Then he rising up, saw a man of venerable appearance ſtanding before the altar, and holding the cross in his hand and placing his finger upon the five sacred wounds of the crucified, and saying thus to him as he looked: "Thus every one anoints our Lord as you see me doing if he serves well that Order whose vows you have taken." And so he was delivered from his temptation.

CHAPTER XV.

Of the nun Chriſtina to whom the crucified appeared and an old man who was anointing His wounds.

The crucified also appeared to Chriſtina of Volmuntſteine of blessed memory, whom I have already mentioned, and an old man by Him, who anointed His wounds from a box which he held in his hand. But I cannot tell what was the nature of the vision.

CHAPTER XVI.

Of a nun under temptation who was embraced by the Saviour.

The Lord Jesus Chriſt who is the spouse of His whole church, appeared visibly to another nun of our Order, whose name I do not wish to give, at a time when she was grievously tempted, and by His embrace changed all her trouble into the greateſt peace. So in all these examples you see how the vision of the Lord's passion, and also meditation upon it and sympathy with it, are the greateſt antidote againſt temptation. In it also there are manifold consolations as the following teſtimony will show.

CHAPTER XVII.

Of two lay-brethren of Hemmenrode, who saw, uplifted in the air, Chriſt hanging upon the cross.

Two lay-brethren of Hemmenrode were once living in a certain grange of that monaſtery. Once they were ſtanding together, and were fulfilling their day's task of service to God

at the hour of compline. When compline was over, one of them looking up to heaven saw on high a shining cross, and the crucified Lord on it. Indeed that cross was so dazzling that each could easily see the other by its light. For apart from it, darkness was over the whole face of the earth ; for it was winter. And because their Rule forbade them to speak, he made a sign to his companion as if asking whether the other saw anything. But the other made signs that he saw nothing. Then the first signed to him that he should fall on his knees and pray. And when they had both done this together, the second rose up after a little while, having become the sharer and witness of that wonderful vision. I believe that they are both alive still, but I may not give their names.

Novice.—What do you think was the cause of so marvellous a vision being granted to those lay-brethren? Was it reward or rebuke?

Monk.—If the same vision took place for their sakes, the cause seems to have been one of these, namely, a good life or some fault or perhaps both. That this is true, or may be true, the following vision will show.

CHAPTER XVIII.

Also of a lay-brother of Lucka who saw Christ crucified in the sky with fifteen other Religious.

In Lucka a house of our Order which I remember to have mentioned in the twenty-fourth chapter of the preceding book, there is a certain lay-brother, as was told me by Adam a monk of the same house, a man of excellent and well disciplined life, by name Rudolph, who received many revelations from on high. One night he was standing in the open air before dawn, after matins, and was saying certain prayers, when he saw in the sky Christ hanging fixed upon a cross, and round Him fifteen men each on his own cross. Of

these ten were monks and five were lay-brethren, all well-known to him as members of his community. The sky was rendered so bright by the presence of Chriſt, that he could diſtinguish each one plainly. And while he was ſtanding ſtupified at so marvellous a vision, the Lord cried from the cross: "Do you know, Rudolph, who these are that you see crucified round me?" When the lay-brother replied: "Yea, Lord, I know who they are, but I do not underſtand the meaning of what I see"; the Lord continued: "These alone of all the community are crucified with me, because their life is conformed to My passion.

Novice.—Wherein did they show themselves conformed?

Monk.—In obedience, in patience, in humility, in the renunciation of all private property and of their own will. These and suchlike things make monks into martyrs (Ps. xliv. 22, Luke ix. 23, Matt. x. 38). As I heard lately from the aforesaid monk, all those fifteen are ſtill alive except one who already sleeps in the Lord.

Novice.—No cloiſtered person ought to be ignorant of this vision.

Monk.—You speak truly, because many who think themselves to be monks, are not so (Gal. vi. 14).

Novice.—Tell me I pray you, how we ought to underſtand what the apoſtle says. *They then who are Chriſts have crucified the flesh with the affections and luſt* (Gal. v. 24).

Monk.—I think it ought to be underſtood in accordance with what we have been saying.

CHAPTER XIX.

Of the crucifixion of the Religious.

When the apoſtle, after enumerating the works of the flesh, had set forth the fruits of the spirit, he added: *But*

they who are Christ's, etc. (Gal. i. 24). The crucifixion of the Religious is twofold, that of the inward man in compasion for others, and of the outward man by the mortification of his own flesh. The word cross is derived from torture. The cross of monks is the strictness of the Order, both in watching and prayer, and in fasting and discipline, and also in silence and manual labour, and in the restraint of appetite and the roughness of bed and clothing. But they who are Christ's, who can say with the apostle: *We are crucified with Christ* (Gal. ii. 20); they have crucified their flesh, i.e. they have nailed it to the cross, contending against all faulty works and all affections and lusts. And those two words (works and lusts) are not used subjectively but objectively because they are slain by the virtues in the mortification of the flesh. The three nails by which the body of a monk ought to be fixed to the cross, are three virtues, which the martyrs used, as Jerome bears witness, namely obedience, patience, and humility. Let the right hand of the monk be nailed by obedience without complaint ; the left hand by patience without pretence. Let the love of higher liberty drive in the nail of obedience, the fear of the pains of hell hammer home the nail of patience. True humility fastens his feet, that for Christ's sake he is subject not only to his superiors but even to his brethren (Ps. cxiv. 107, Ps. lxvi. 11). The two feet represent the two kinds of pride bodily and mental. And although pride is the head of all vices, yet it is not unsuitably signified by the feet which are the lowest parts of the body. For what we greatly hate and despise, this we tread upon with our feet (Josh. x. 24).

Novice.—I am glad to hear what you say ; will you now explain to me the other visions of the Lord's passion?

Monk.—That the Lord reveals His passions to the upright, sometimes to encourage them and sometimes to rebuke them, here is an example.

CHAPTER XX.

Of the lay-brother Conrad, who fell into an ecstasy and saw Christ upon the cross.

There was a certain lay-brother who died in our midst a few years ago, an upright man, and full of the fear of the Lord, named Conrad. It was he who saw a serpent upon the back of brother William, who was sleeping in church, as has been told in the thirty-second chapter of the fourth book. He was once alone in our house of Dollendorf over which he presided, and felt a great failure of the heart, and said within himself: "O unhappy man that I am, must I die thus without any to comfort me." Scarcely had he finished speaking, when he fell into an ecstasy, and lo, he saw before him the Saviour hanging upon the cross. And He said: "Do you see, Conrad, how great things I suffer for your sake?" And immediately He added these words of consolation: "All that you do is well pleasing to Me with one exception alone." At these words the lay-brother comforted by so health-giving a vision, came back to himself, and when he opened his eyes and perceived Him whom he had seen in the spirit, the vision disappeared. And when he had recited the vision to brother Richard a spiritually-minded lay-brother, who asked him if he had enquired of the Lord concerning that displeasing work, he replied: "No, there was no time for such a question."

Novice.—Can you tell me why the Saviour blamed the action of the holy man but yet was unwilling to point out to him what that action was?

Monk.—I think because He desired him to be more careful about all his actions, so that while he did not know which one was blame-worthy, he might watch carefully over every one. Before his death this lay-brother confessed to our abbot that one night he had heard angels' voices in the sky. And truly he died on that most glorious festival of the assumption of Our Lady, and as he had been her devoted servant in his prayers I hope that he himself was carried up from earth to

heaven on that day. Not only is there consolation in Christ's passion but also in the sacred images which represent that blessed passion. For Christ honours and rewards those who pay honour to them ; and punishes the undevout and negligent and careless.

CHAPTER XXI.

Of a knight to whom the crucifix bowed its head, because he had spared his enemy for the love of Christ.

In our times and in our province as I have been told, a certain knight had killed the father of another knight. Now it happened by chance that the slayer fell into the hands of the son of the slain. And when he, drawing his sword, was minded to slay him in revenge for his father, the other fell at his feet and said : " I beseech you sir for the honour of the most holy cross on which God hung in pity for the world, that you take pity on me." He, touched to the heart by these words, was standing over him and deliberating what he should do when pity overcame him, and he lifted up the other and said : " See ! for the honour of the holy cross, and that He who suffered thereon for me, may forgive my sins, not only do I pardon you your fault, but I will also be your friend." And he gave him the kiss of peace. Not long afterwards this same knight took the cross and passed over the sea, and when he entered the church of the Holy Sepulchre, accompanied by other pilgrims, honourable men from his own province, and passed close before the altar, the image of the Lord's body bowed very plainly to him from the cross. Now when some of them were considering this, and could not tell to whom so great an honour had been shown, they determined to go back one by one, but the sign

was made to none of them except the aforesaid knight. Then when they desired to find out the reason, and he assured them that he was altogether unworthy of so great an honour, there came to his memory what I have told above. And when he had related this story to his brethren, they wondered at the vast humility of God, recognising that the image had bowed its head in sign of thanks.

CHAPTER XXII.

Of a nun for whom the crucified lightened the darkness.

A certain sister of our Order had entered a chapel of the church and was reading the psalms before the altar in the presence of the crucified, and it was already grown late, and the caretaker not knowing she was there, shut the door from outside and withdrew. Now she from within heard him do this, but did not like to knock, and so spent the night there. And as she herself told me, a ray came forth like a star from the arm of the crucifix, and gave her so much light that by its help she was able to read her psalms. Above that altar there was a wooden image of the Blessed Virgin holding her Son in her lap. And once, when this nun was reading her psalter in the presence of the image, the little child came to her unexpectedly, and as if He desired to know what she was reading, looked at the book and went back to His mother. This nun had been a lay-woman much venerated and a widow, and was always very fervent and devoted towards our Order, and had received very many consolations from God.

CHAPTER XXIII.

Of a novice on whose forehead the cross was impressed when he bowed his head at the Gloria.

When a certain novice in Hemmenrode was bowing his head with much reverence in church at the Gloria, he felt a cross impressed upon his forehead, and I think that at that moment he was meditating on the Lord's passion.

Novice.—I think that sculptors and painters of the sacred images might gain some special reward thereby.

Monk.—You should have no doubt of this provided that there be more devotion than desire for reward in their work.

CHAPTER XXIV.

Of a painter monk who died on Good Friday.

A few years ago there died a certain Benedictine monk in the diocese of Mainz. He was a good painter, and so devoted to our Order, that refusing every reward but his bare expenses, he painted crucifixes of wonderful beauty over various altars in many of our monasteries. For he himself made nearly all our crucifixes, and refused to take anything from us. The crucified Himself in whose image we have all been made, wishing to show His workmen how dear to Him was that most holy labour, to the wonder of a vast number, deigned to take him up from this world on Good Friday, on the very day on which His passion is specially set before us. As though the Lord should say: "Because thou hast laboured devotedly both with mind and body concerning My passion, by meditating upon it, and by displaying it to others by pictures, behold! I take thee to My rest from all thy toil on the day of My passion, on which thou shalt behold Me no longer in meditation or figuratively through

pictures but in My presence face to face." Let these stories be enough to show how the Lord honours and rewards those who hold in honour representations of His passion. Now I will show you how He punishes and brings to confusion those who neglect or despise such things.

CHAPTER XXV.

Of the crucifix in the church of S. George in Cologne which smote the bellman.

In the church of S. George the martyr in Cologne, there is a metal cross carrying a figure of the Saviour, by which many miracles and cures have been wrought. Wherefore the matrons of the city have been accustomed to burn before it many candles. Nevertheless the chief cause of these signs and wonders is believed to have been a portion of the true cross which it carried within it, and which now has been taken out and surrounded with gems and gold. But the master bellringer of that church showed no reverence to it, but on going to bed, used frequently to take away the candles from it, and use them for himself, and one night when he was lying in bed still awake, the same cross came to him and with a voice of rebuke smote him so heavily that he fell sick and spat forth blood for many days. I well remember this miracle, and it was well known through the whole city, so that from that time forward this cross was held in deeper veneration.

CHAPTER XXVI.

Of the punishment which fell upon soldiers who slew their enemies in a church.

A few years ago in the county of Altenberg, such grievous hatred broke out between two bands of knights that they

captured and slew each other. One day when several of one party had collected in the church of the village called West Kotten, they were betrayed by an old woman to their enemies. For she had given them a sign, saying: "The number of strokes that I make upon the bell, will show you how many have entered." This she did, and when a great number had entered the church, their armed enemies attacked them unarmed. When they saw this they snatched up the sacred images, and held them before them, hoping by their help, to gain mercy for themselves. But the attackers showed no honour to the sacred place, nor any reverence for the holy images, so athirst were they for the blood of their enemies, that they multilated the images that stood in their way, and even cut off the arms of the very crucifix, and slew about 8,000 soldiers in the church. And this act of sacrilege was very severely punished. For within a short time a numerous multitude of the slayers were destroyed by the sword, by the relations of the slain, so that scarcely two were left alive. And the old woman who had betrayed them was suffocated during mass by a heat stroke. But why should I speak of wicked Christians, when at Damietta, Saracens who know not Christ, were heavily punished for an insult to His image?

CHAPTER XXVII.

Of God's punishment against the people of Damietta, who dragged along a crucifix with a rope.

When at the siege of Damietta, the bulk of the Christian army had fought with the Saracens, and by some judgment of God, the unbelievers had gained the victory over the faithful, and put them to flight, they slew many of them and carried off many more as prisoners. And when those who were besieged in the city, learnt this, they went so mad with joy, that they threw a rope round the neck of the crucifix

in order to pour confusion upon our faith, and drew that sacred image along all the streets of the city, with many other insults, while the crowd cheered and clapped their hands, ascribing the victory to their God. But Christ who was dead and seemed to be powerless, soon showed Himself terribly alive again in vengeance for so execrable a crime. For He smote the people of Damietta with ulcers in the throat, as a fitting punishment for the injury offered, so that they could not even swallow their food. Shortly afterwards He took away from them their impregnable city by His own power, in such a way that not a single Christian fell in its destruction. I could tell you many other miracles about sacred images, but I will keep them till we come to the 10th book. Be sure of this at least, that even to this day Christ is crucified in His members, sometimes by Jews, sometimes by Saracens, and sometimes by false Christians (Mal. iii. 9). I have even heard that in our times, Christians have been crucified by Jews ; but I have never yet heard that anyone has been literally crucified by Christians ; but I understand that some have been lately crucified by Saracens.

CHAPTER XXVIII.

Also of the fellow citizens whom they crucified when they desired to desert to the Christians.

When the aforesaid Damietta was in great straits through the long siege, some of the Pagans went out of the city, desiring both to become Christians and to escape death and began to desert to our people. The Saracens pursued them, captured them and took them back, and hanging each one upon a separate cross, they set them all upon the walls to bring confusion upon the Christians.

Novice.—What are we to think about them?

Monk.—If they really were athirſt for the faith, and remained conſtant in the faith in spite of the fear of punishment there is no doubt that they are martyrs. Not only is Chriſt martyred by infidels, but also He is daily pierced and scourged by evil Chriſtians, through injuries done to His poor.

CHAPTER XXIX.

How Chriſt in form of a poor man complained to a lay-brother that He had been beaten.

Not long ago a certain poor man, driven by some necessity, wished to speak to Henry, duke of Louvain, who is ſtill living, and tried to approach him. And when one of the duke's chamberlains angrily pushed him by the shoulders, and mercilessly ſtruck him at random with his ſtick, a certain lay-brother of our Order saw this and mourned over it showing his compassion even by weeping. The following night the Saviour appeared to him in a dream, ſtanding over the altar in great glory and said: "I thank thee that yeſterday thou hadſt ſo much compassion upon Me, when the duke's chamberlain beat Me so mercilessly without any cause." At these words the lay-brother awoke and realised that the Lord ſtill suffers in His members.

Novice.—Tell me, I pray you, is there ſtill any other despised form, under which Chriſt deigns to appear to mortals?

Monk.—Yes. So great is His humility that sometimes He appears to us under the form of sick men and sometimes which is ſtill more wonderful, taking the form of lepers (Matt. xxv. 36, Isa. liii. 4) "Although in the dialogue of S. Gregory and in other places many examples of this occur, nevertheless according to my promise I will not tell you anything except what is new, i.e. what has happened in our own times.

CHAPTER XXX.

Of Henry the crippled monk of Clairvaux, who in a dream saw Christ asleep in his arms, at a time when a sick man was dying.

Henry the crippled monk of Clairvaux, whom I mentioned in the sixteenth chapter of the first book, died a few years ago, after having the charge of the monastery infirmary. Once when he had a very sick man among the patients, already very close to death, when he got up in the night at the bell for matins, and was looking upon this sick man in the hope that he might live on a little, he went into the church with a heart free from care on his account. And while he was sitting in his stall, he went to sleep for a while, and behold the Saviour appeared in the form of the sick man, and leaning upon his breast went to sleep. Now when Henry was terrified by this and wished to rise, the Lord restrained him, saying: "Dear friend, suffer Me to sleep." Being fully awakened by this word he remembered immediately his patient, and rising hurried to the infirmary where he found him already in agony. And when he wished to place him on the floor, the sick man expired in his arms, in the manner of the vision. Further, the following examples will show, how the Lord sometimes takes the form of lepers.

CHAPTER XXXI.

Of the count Theobald, who washed the feet of Christ, under the form of a leper.

The most noble prince Theobald count of Champagne, of whose works of mercy we read marvellous things in the life of S. Bernard abbot of Clairvaux, was so profoundly humble that he even used in his own person to visit the huts

of lepers. There are those alive to-day who knew him in the flesh. Now he had a certain leper who lived in front of a caſtle of his, and as often as he happened to pass his little house, he would dismount from his horse, and going to him would firſt wash his feet, and then give him an alms, and come away. After a short time this leper died and was buried without the count's knowledge. One day the count was going along the same road again, and as soon as he came before the hut so well known to him, he dismounted saying: "I muſt go and visit my father." And when he entered, his eyes fell upon no leper, but the Lord Himself in the form and dress of a leper. And when he had performed his accuſtomed work of mercy to Him, and all the more devotedly as he was the more ſtrongly inspired by his Hoſt, he left the hut greatly uplifted. And when he said to his people: "I am delighted to have seen my leper again"; some of them made answer to him: "Sir, be assured that he has been dead a long time, and was buried in such a place. And when the moſt pious prince heard this, he exulted in spirit because he had been found worthy in his own person to look upon, and miniſter to Him, whom for a long time he had worshipped in His members. But that the Lord Jesus might reward so great humility in so great a prince even in this present world (Matt. xxv. 45), He deigned to show Himself to him. Hear also another vision even more excellent than this.

CHAPTER XXXII.

Of a bishop who touched with his tongue the noſtrils of a leper, and received a gem which fell from them.

At the time when the Albigensian heresy was beginning to spread, the ſtory which I now tell, is said to have happened.

There was in France a certain bishop, young in years but of deep spirituality. I do not remember his name or his diocese. But he was of so great piety, mercy and humility that whenever he rode along the road, he would never pass by any one of the lepers who met him, without giving him alms. Often indeed he would dismount, and, forestalling their petitions, would place money in their hands as if he were placing it in Christ's treasury, and bestowing upon them the kiss of peace would remount and go on his way. One day, when passing along the highway, there was a certain leper standing in the field by the side of the road, who called, in a very hoarse voice, that he should take pity upon him. Now the sight of him was so dreadful, and he was so eaten up by leprosy that the human eye could not look upon him without repulsion. But when the holy bishop saw him, he was moved with pity, hastily dismounted from his horse, hurried to him and offered him alms. But the leper said to him: "I have no need of your money." And when the bishop answered: "What then do you wish me to do for you?" The leper replied: "That you would wipe away the filth of this my disease," pointing with his finger to a piece of flesh which hung from his nose horrible to look upon and of very evil odour. And when the blessed man kindled with the love of Christ, was about to wipe it away with his hand, the other cried out saying: "No, no, I cannot bear the roughness of your fingers." Whereupon he took a piece of his shirt which was of the finest cambric, but was stopped with a similar cry. Then the bishop said: "If you cannot bear my hand, nor this most delicate cambric, how do you wish me to wipe it away?" The leper replied: "I cannot endure anything except perhaps the touch of your tongue." Forthwith at this word a terrible struggle arose at the heart of the bishop between grace and nature, the former desiring that this should be done and the latter opposing it. But the grace of God co-operating and doing violence to nature, he applied his tongue and wiped off the protuberance due to elephantiasis. Then a marvellous thing happened. Immediately from the nostrils of him who seemed to be a leper, a priceless gem dropped into the mouth

of the bishop. And that He might show that He was indeed Christ, who had taken the form of a leper to make trial of the bishop's devotion, He ascended up into heaven in great glory before his eyes and as He went up, He promised the bishop that he should be partaker of the same glory. Dom Gevard, our abbot, told us this when he came back from the general chapter, and assured us that it had happened quite recently.

Novice.—What is co-operating grace?

Monk.—The grace of God is twofold, active, by means of which the bishop desired to do so great a good work ; and co-operative, by means of which he performed it (Gen. xxxii. 30).

Novice.—This is a marvellous story.

Monk.—But to show every word stands faithful in the mouth not only of two but of three witnesses, I will add a third vision not unlike these last two, but perhaps in your judgment still more astonishing.

CHAPTER XXXIII.

Also of a bishop of Salzburg who was giving the sacrament to a leper, and who consumed the sacrament when the leper vomited it forth.

For a long time now there have been spiritually-minded bishops in the diocese of Salzburg ; and one of them, either the immediate predecessor of the present bishop or perhaps the one before him, used eagerly to visit the homes of the sick or of lepers, sometimes even going alone. One day he entered a certain hut and found as it seemed to him a leprous man lying on the bed and groaning, and asked him if he wanted anything. To whom the leper replied: "I am longing for the body of Christ ; whereupon the bishop

hastened away and brought it, and with all possible caution placed it in the mouth of the leper, which seemed very repulsive to him. But He in order to try the faith of the bishop, before He swallowed the Eucharist, pretended nausea, and quickly threw up what He had received together with the foulest of vomiting. The bishop indeed was terrified, and placing his hands below His chin received the filth thrown out and forthwith placed it in his mouth in reverence for the sacrament. When afterwards he desired to revisit this leper and could not find Him, he was told by the neighbours that for a long time there had been no leper living in that house. Then the man of God realised, both from the testimony of the neighbours and from the grace which he had received from the eating of the aforesaid sacrament, that it was Christ who is accustomed to try in various ways the constancy of His elect. All these stories are about the Person of Christ. But with regard to His resurrection and ascension, I have heard no visions worth repeating, except perhaps one, if indeed it may be called a vision.

CHAPTER XXXIV.

Of an aromatic odour on Easter morning.

One of our priests, who himself told me the story, was standing in his stall last year, on the most holy night of Easter Eve, at matins, and when the twelfth response was finished at the beginning of the Te Deum, he perceived around him so strong an odour of spices, which lasted so long, that he wondered what it could be and whence it came, and his own heart answered him: "This aromatic odour comes from nothing less than from the presence of those holy women, of whom we have been singing all night long, that they came with spices to anoint Jesus."

CHAPTER XXXV.

Of the passion of Christ.

Novice.—Seeing that the resurrection is of still greater honour than the passion, can you tell me why it is that so many revelations have been received of the latter and so few of the former?

Monk.—This is first of all to be ascribed to Christ's humility that He may not seem to show forth boastfully those things which He did gloriously, or to suppress those things which He suffered shamefully. Secondly because there is none of the sacraments, which is so powerful an incentive of divine love, as the reproaches of the passion (1 Cor. ii. 2). Therefore the passion of Christ was the subject of all His study. O how greatly did Job desire to read in the book of Christ's passion (Job. xxxi. 35, 36). Christ is the book of life, *sealed with seven seals* (Apoc. v. 1) according to John, wherein lies as Paul saith, salvation, life and resurrection for us, the book which the apostles carried like a crown through the whole world, with great glory of miracles. And when first they offered it to the wise, that is the Jews, and they rejected it as if sealed, next they offered it to the unlearned, to wit, the Gentiles, and when they could not understand it, they expounded it to them, as Philip expounded it to the Eunuch (Act. viii). The Author of this book was Christ Himself, because He suffered of His own will. The small and black letters of it were written on the parchment as it were of His own body, by the bruising blows of the scourge ; the red letters and capitals by the piercing of the nails ; and the full stops and commas by the pricking of the thorns. Well had that parchment been polished beforehand by many a blow, marked by buffeting and spitting, and lined with the reed.

Novice.—I rejoice indeed to have learnt so fruitfully something new to me.

Monk.—I will tell you now some visions of the Holy Spirit.

Novice.—I beg you first to explain to me about the Holy Spirit, whether there be any difference between Him and the Spirit which Christ gave up upon the cross.

Monk.—With His help I will do this, and as fully as I can.

CHAPTER XXXVI.

Of the Holy Spirit.

The Holy Spirit is God, the third Person in the Trinity, eternally proceeding from the Father and the Son, consubstantial with Them, and of equal wisdom and power. Wherefore it is said in the psalm: *By the word of the Lord were the heavens made; and all the hosts of them by the breath of His mouth* (Ps. xxxiii. 6). That the Holy Spirit proceeds from the Father, the Son makes plain: *For it is not you who speak but the Spirit of your Father* (Matt. x. 20). Also: *Who proceedeth from the Father* (John xv. 26). That He proceedeth from the Son, the apostle beareth witness saying: *God hath sent the Spirit of His Son into your hearts* (Gal iv. 6). Further the Holy Spirit Himself *bloweth where He listeth* (John iii. 8). He is holy, manifold, unique, subtle, modest, eloquent, full of movement, undefiled, sure, persuasive, loving what is good, penetrating, irresistible, beneficent, humane, benignant, constant, care-dispelling, possessing every virtue, foreseeing everything, the Father of souls, understanding, pure, discerning. And when the apostle had enumerated the various gifts He bestows on man, he thus concluded; *but all these worketh but one and the selfsame Spirit dividing to every man severally as He will* (1 Cor. xii. 11). Between Him, i.e. the Holy Spirit, and that which Christ at His death commended into the hands of the Father, there lies just so much difference as there is between the creature and the creator. For this spirit is understood as the

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soul of Christ, which was separated from His body by death, a thing which were unlawful to say of the Holy Spirit.

Novice.—Under what form is the Holy Spirit wont to manifest His presence to mortals?

Monk.—I find only two forms of manifestation under which He appeared in the New Testament. He appeared over the Lord in the form of a dove, and over the apostles in tongues of fire. And there is a reason for this. For the dove, which is the simplest of birds, has seven natural virtues ; and through them the gifts of the Holy Spirit are mystically represented. In fire there is heat and splendour and the Holy Spirit burns with love and illuminates by the operation of wisdom.

Novice.—I admit that I am satisfied with regard to my petition by your teaching ; now I pray that if you know any illustrations, you will add them.

Monk.—I will show you by most true examples that He has appeared in our own times both under the form of a dove and of fire.

CHAPTER XXXVII.

Of the lay-brother Henry, and of the dove which he saw above the head of the prior Herman.

When Dom Herman was abbot in Hemmenrode, he used to go round with the brethren to stir them up to devotion on feastdays while the choir meanwhile was chanting the Te Deum, and when according to custom he went aside into the choir of the lay-brethren, the lay-brother Henry whom I mentioned in the fifth chapter of the fifth book, saw a white dove descend from the cross which stood upon the altar of the lay-brethren, and descend upon the head of the choir. For a long time she sat there quietly whilst the prior went round the whole of the church. Then she flew away and

took up her place again upon the cross. But when the hymn was finished and the reading from the gospel began, this most sacred bird flew upon the column which stands next to the reading desk, sitting there and listening, and lending a most attentive ear to the holy reading. When it was finished, she again returned to the cross. And this lay-brother bore witness that he had very often seen the same vision on weekdays. Whenever he entered the choir of the lay-brothers, and according to his custom made a deep reverence before the altar, immediately the aforesaid dove left the cross and settled upon his head. And in this action she made so great a noise by the beating of her wings and so great splendour by the shining of her plumes that she could have been heard and seen by everybody, if hearing and sight had been granted them. I think that this lay-brother was the same who saw a dove over the head of a novice when the abbot was blessing him on his conversion, as has been told in the first book.

CHAPTER XXXVIII.

Of a monk on whose head a dove was seen while he was reading the gospel.

When in the same monastery a certain young monk was reading the gospel, the aforesaid Henry saw a snow-white dove come down upon his head, sitting quietly there until the end of the gospel. For this same monk was a guest at the convent and was held worthy of so great an honour by reason of his excellent life. When in process of time he became a priest, a certain secular priest said to one of his brethren, "I frequently see a dove over the head of that monk when he celebrates mass." Yet I do not think that he was sometimes present at that mass in body but only in spirit. For he was a spiritual man who received many revelations from God.

Novice.—What are we to think of doves of this kind?

Monk.—I have explained to you all I know on this head, in the fifth chapter of the second book, when I told you of the ſtory of the unclean prieſt, from whom the dove carried off the sacrament of the altar and brought it back after his penitence. The dove is the sign of the coming of the Holy Spirit. If there had been nothing divine in these doves, they would have been also seen by all.

Novice.—Yes I can underſtand that.

Monk.—But that the Holy Spirit also sometimes declares His presence in fire we shall hear in the thirty-fourth chapter of the ninth book. And as I have now told you several visions of Chriſt and some also of the Holy Spirit, I will now tell you one of the Holy Trinity.

CHAPTER XXXIX.

Of a nun, to whom was shown spiritually the sacrament of the Holy Trinity.

Not long ago a certain nun of our Order was ſtanding at prime on a certain Sunday, and the choir was chanting the Athanasian Creed, when she, meditating upon the myſtery of the glorious Trinity, fell into an ecſtasy. And in this ecſtasy such marvellous truths were revealed to her concerning that glorious and eternal Trinity, that she was unable to explain to her confessor even the method of that vision. See how abundantly the Lord condescends to show Himself to our sight. He it is whom Jacob saw in his dream leaning upon the ladder. But the angels ascending and descending are the reſt, as it is said, of the orders of heavenly hoſt, descending to appear to us and ascending again to withdraw themselves from our sight. For they are the body and limbs of Chriſt.

Novice.—By what similitude?

Monk.—I will tell you a very clear similitude.

CHAPTER XL.

Under what similitude the elect may be said to be members of Christ.

The head of Christ is God ; the head of the church is Christ. The angels are the eyes of Christ, who always behold the face of the Father. The patriarchs are His ears, always listening to the law of God. The prophets are His nostrils, scenting the future from afar. The apostles are His mouth, preaching to the world what they have seen and heard from Him. The martyrs are Christ's beard showing in their torment the fortitude of mind which the beard marks. The confessors are the breasts of Christ, nourishing the weak by word and example. The virgins and the celibates are his belief, preferring the love of chastity to the fruit of the flesh (Cant. v. 14). Ivory which is icy cold, represents virginity ; but the jacinth which is of the colour of copper, represents widowed perfection.

Novice.—Having first given me this useful lesson, I beg you to add visions of each Order if you know any.

Monk.—Willingly will I do this, and to begin with here is one about angels.

CHAPTER XLI.

Of angels.

Novice.—How many orders of angels are there?

Monk.—Nine. Angels, archangels, virtues, powers, principalities, dominations, thrones, cherubin and seraphin. Now they are called angels, that is, messengers, because they bring messages to us by suggesting the divine will. Every man has an angel appointed to him by God for his protection, from the hour of his birth up till the day of his death. How necessary their ministry is to men, I will show you by certain examples.

CHAPTER XLII.

Of a virgin who was delivered by an angel from the ſtings of the flesh.

In France Satan moſt grievously buffeted a certain spiritually-minded virgin recluse with fleshly temptations. She, not knowing that ſtrength is made perfect in weakness, unceasingly besought God with many tears that her piety might find the grace of deliverance from so horrible a temptation. One day when she was praying, the angel of the Lord appeared to her in visible form, and said: "Do you wish to be delivered from this temptation?" and she replied: "I do wish it, my Lord, with all my heart I wish it"; whereupon the celeſtial messenger went on: "Repeat that verse of the psalm: *My flesh trembleth for fear of Thee and I am afraid of Thy judgments* (Ps. cxix. 120), and you shall be delivered. Now when the angel retired, or rather disappeared, she chanted that verse, and forthwith the temptation vanished. Then a wonderful thing happened. No sooner had the spirit of uncleanness been put to flight, than immediately the spirit of blasphemy took its place, by whom she was the more ſtrongly as the more dangerously tempted. For she began to doubt both God and the Chriſtian faith. Then more earneſtly than before, she besought the divine pity, and with many tears prayed that she might be delivered from so awful a temptation. Then the angel of the Lord appeared to her a second time and said: "How goes it with you now my ſiſter?" She replied: "Worse than ever, my Lord." Then the angel: "Do you imagine that you can possibly live without temptation? You muſt have either one or other of these, choose which you will." To this the maiden replied: "My Lord, if it be necessary, I choose the firſt temptation. For although it was filthy, it was at least human. But that under which I now suffer, is altogether devilish." Then said the angel: "Repeat this verse: *I deal with the thing that is lawful and right; O give me not over to mine oppressors* (Ps. cxix. 121), and you shall be delivered.

Now when she had done this, after the departure of the angel, the spirit of blasphemy left her, and the temptation of the flesh returned.

Novice.—Who do you think that angel was?

Monk.—He was, as I think, the spirit of Him, who preferred her to suffer in the flesh rather than to fail in grace. For temptation is the guardian of humility and the means of practising virtue. Virgins and those who have not sinned are accustomed to be greatly troubled by vainglory and pride. How anxiously the holy angels watch over the good works of those committed to their charge, that they may present them before God, the following story will show.

CHAPTER XLIII.

Of a lay-brother who frequently saw an angel, and lost grace by speaking of his visions.

There was a certain lay-brother of Hemmenrode, an upright man and well-disciplined who was master of a certain grange belonging to that monastery. By his side whenever he went out to manual labour or to the business of his grange, an angel of the Lord was frequently seen walking by another simple-minded lay-brother. Now when he told this to Dom Herman his abbot, the abbot replied: "Because you have told me of this vision you will never again see an angel." And that indeed happened.

Novice.—This brother does not seem to me to have done any wrong in telling his own abbot what had been revealed to him from on high.

Monk.—I am sure that the lay-brother repeated this vision not without some boastfulness of spirit. And because the abbot considered this, he foretold what he thought would happen. For he was a prudent man and well versed in

letters before his conversion, having been dean of the church of the Holy Apostles in Cologne.

Novice.—Since as you say every man has two angels assigned to him, the good to suggest good, and the evil to suggest ill, why is it that the will of a man consents so easily to follow the evil angel and sin? Is he more persuasive than the good in his advice, or stronger in bringing force to bear?

CHAPTER XLIV.

Of the powers of the good and evil angel with regard to man.

Monk.—Although man has a good angel for protection and an evil angel to strengthen his powers of resistance, yet neither of them can bring force to bear upon his human will, so that he cannot be bent forcibly to good by the advice of the one, nor dragged into ill by the suggestion of the other. For God has conferred upon man free will.

Novice.—What is the definition of free will?

Monk.—The power of will and reason, by which a man chooses the good when grace helps him, but the evil when grace is absent. It is called free because the will is free and the decision voluntary, and because the reason decides upon and distinguishes what the will desires. And although the reason often follows the will in consenting to sin, nevertheless it never approves the evil. And there is a reason why the will is so prone to sin. For the devil has two satellites even more cruel than himself, by which the will is driven, namely, the fuel of the flesh which is always ready to take fire, called in the scripture a tyrant, and secondly the world. The flesh conceives the desire, the devil inflames that desire, and the world protects the fire from being extinguished. Many vices arise from the fuel of sin, and the devil adds

many helps ; while the world offers countless delights. See how the chariots and horses of the king of Syria, i.e. of the devil, were sent to capture Elisha, i.e. a righteous man. As soon as they are seen, i.e. as soon as they come within your vision, if with the servant of Elisha you cry out : *Alas master what shall we do* (2 Kings 6), I answer you with the voice of the prophet : *Fear not ; for they that be with us are more than they which be with them.* Open your eyes and see. For you have within you reason to oppose the fuel of the flesh, and around you angels to oppose the devil, host against host. *And behold,* he says, *the mountain was full of horses and chariots of fire,* i.e. protectors, not of one but many angels *round about Elisha,* i.e. any of the elect. To the temptations of the flesh you are to oppose the natural virtues. And above all these you have divine grace which is poured into your mind, as soon as you fall into sin, which restrains the temptations of the flesh, drives away the devil, and changes for you the glory of the world into a thing of hatred. Know also this, that we do some things without impulse from either angel. And if these things be good, we win more grace in doing them ; but if they be evil we sin the more deeply.

Novice.—You have clearly explained to me about these things, now tell me anything else that you know of angelic visions.

Monk.—That they present to God the souls of those committed to them, you may be sure from what follows.

CHAPTER XLV.

Of sister Christina, who saw an angel presenting souls to God.

Sister Christina of Volmuntsteine, a nun in Bergen whom I mentioned above, was of such great perfection, that she

held this life to be a weariness, and longed for death. Once in Lent, when she believed that she was to die at the coming Eaſter, she fell into an ecſtasy, and was carried into a moſt delightful place, which no doubt was paradise. Here she saw an altar of wonderful beauty, and ſtanding before the altar a very majeſtic being, whose beauty was paſt all imagining. And when she asked him who he was and what was his office, he replied: "I am the archangel, whose office it is to present souls before God." And she said: "Sir, do you also present souls of our Order?" "Yes" he replied "I present to God the souls of all those in your Order who live a good life, namely, monks, lay-brethren and nuns." And he added: "You will not die now, but at the coming Eaſter." Which indeed happened. For when she had been ill for some days, and with difficulty made her communion every day, she fell into her agony, and besought that the viaticum might be given her, and gave up her spirit to heaven before she had fully maſticated it. Now when the venerable virgin Chriſtina was ſtill in the aforesaid ecſtasy, she saw hanging above the altar a crown of great beauty. And when she asked the angel what would happen to the soul of a certain prieſt whom she specially honoured, and of whom at that time she was thinking, he replied: "At his death I shall place this crown upon his head and present him to the Lord."

Novice.—Who do you think that angel could have been?

Monk.—S. Michael, who, as we are told, is the guardian of paradise. For of all angels he is the moſt eager to help the human race. Wherefore we read in Daniel that he was the prince of the children of Israel. This is the reason why he desired that his name should be kept in remembrance upon the earth, so that he might be recognised, loved and worshipped by men for whose salvation he is always eagerly anxious.

Novice.—What if anywhere less veneration is paid to him who is thus appointed.

Monk.—In such places his benefits are always less experienced, so that sometimes even he seems personally to depart, according to the teſtimony of the following vision.

CHAPTER XLVI.

Of the men who saw the relics of Mount Gudinsberg carried away to Stromberg.

At the time when Dom Frederic, the archbishop of Cologne, who is still living, was building a caſtle on Gudinsberg, a certain religious prieſt returning from Cologne, as he drew near the aforementioned mountain, saw S. Michael the archangel in his wellknown form flying with widespread wings from Gudinsberg to the neighbouring mountain of Stromberg, where the chief apoſtle S. Peter is held in sacred memory. At the same time a certain layman named Theodoric, who was haſtening with his wife to the church from the neareſt village, saw a reliquary containing relics which he knew well, carried through the air to Stromberg from the aforesaid mountain. Both saw the reliquary and to this day both are witnesses of this great vision. If you find difficulty in believing me, go and ask Dom William the prieſt of Stromberg, who will tell you how he heard the ſtory direct from those who saw the vision. For the holy archangel had, and ſtill has, in Guidinsberg, or as some say Weedinsberg, a church dedicated to his name. And though this mountain was very ſtrong and well placed as a protection to the province, yet no one had dared to build a caſtle upon it because the inhabitants said that this could not be done, owing to the aforesaid memory. But the archbishop Theodoric paid no attention to words of this kind, and built a caſtle there, but was removed from his office before he had finished its walls. Nor do I wonder that the angelic support departed from that caſtle, for nearly all the buildings had been conſtructed from the usury of a certain Jew, whom the before-mentioned bishop had taken. You shall hear in the fifth chapter of the twelfth book how mightily the holy Michael defends the souls of the elect from their enemies at death. Not only does the blessed Michael join the reſt of the heavenly hoſt in protecting the faithful when they die, but also defends them from visible enemies in this present life.

CHAPTER XLVII.

Of certain Templars who became invisible to the pagans while repeating their hours.

Not long ago six knights of the Temple proſtrated themſelves to say a certain canonical hour in the neighbourhood of the Saracens. When the pagan army came up unexpectedly, and they wished to rise up and flee, their leader signed to them to lie ſtill. Then a wonderful thing happened. That the King of heaven might show how clear to Him were the faith of the leader and the obedience of the disciples He sent His angels, by whom the infidel hoſt was thrown into confusion, some being captured and more slain. And when the Templars signed to those whom the angels had bound, and they said to them: "Where is the army which we saw juſt now, and by which we have been captured and slain?" they replied: "When we have need they come to our aid; when we no longer need them, they return to their tents." For they underſtood that those whom they themselves could not see, were the holy angels, who always ſtand by the worshippers of God, and guard them. In very truth they are the hoſts of God, who came to the help of Jacob when he was returning to his own country in great fear (Gen. xxxii. 1, 2). When this miracle was told to king Philip, when he was returning to his camp after the siege of Cologne, he replied: "Well, even if I had been saying *Teach me Thy way* (Ps. xxvii. 13), I should have left the psalm and run away." Enough has now been said of visions of angels. But indeed I have a few words to say of the visions of the patriarchs and prophets, because they were but rarely shown to the New Teſtament saints.

Novice.—I beg you to explain what is the reason of this rarity, and also to tell me who the patriarchs were, and who the prophets, and why they were so called; and then to add any visions that you know about them.

Monk.—I will answer your queſtions as briefly as I can.

CHAPTER XLVIII.

Of the patriarchs and prophets.

The patriarchs are those upright and glorious men with whom God spoke, namely Abraham, Isaac and Jacob, and several others who both preceded and followed them in time. And they are called patriarchs as being the princes of the fathers, because they became to others the way of walking uprightly before God, and the rule of a holy life. Their successors were the prophets, who were also great and renowned men, who so clearly foresaw and foretold the sacraments of Christ and the church and other future events as if they had been laid before their bodily eyes. This is why one of them said: "Surely the Lord God will do nothing but He revealeth his secret unto His servants the prophets (Amos iii. 7). The prophets were Isaiah, Jeremiah, Ezekiel, Daniel and twelve others, who also perpetuated in writing what they foresaw or foretold. Wherefore the prophets are called seers or more significantly they are spoken of as fore-tellers, or as those who speak from afar, i.e. from long before. The reason why also they more rarely appear among us than apostles or martyrs, seems to be, that in respect of the already mentioned orders, there is little or scarcely any remembrance of them in the Latin church. The Greeks indeed keep the feast of their birth, and so perhaps they appear more often to them. I will add several visions of S. John the Baptist, whose memory is celebrated through the universal church. For he is the last of the prophets, and more than a prophet (S. Matt. xi. 13).

CHAPTER XLIX.

Of a monk of Clairvaux, who dearly loves S. John the Baptist.

In the monastery of Clairvaux there is a young monk named John, who is wonderfully devoted to S. John the

Baptiſt. Indeed he was born on the day of his nativity, and for this reason was called John by his parents. He loves him above all other saints, and whenever anything referring to him is sung, such as the canticle of his father Zacharias, he joins in it with all his heart and voice. One night when he was singing with the choir this canticle and they came to that verse: *And thou child shalt be called the prophet of the Higheſt* etc. (Luke i. 76), a prieſt who was ſtanding in the opposite ſtalls, saw a flame of fire rise from his head. Now this prieſt's name is William, a spiritually-minded man, to whom many visions from on high have been revealed. When matins were over he went to Dom Siger, the prior, and told him what he had seen concerning brother John. Immediately the prior sent for John and said: "Tell me, my good brother John, what was in your mind at lauds, when we began the canticle *Blessed be the Lord God of Israel?*" The other replied: "Believe me, sir, I was thinking, that if you were in heaven, your voice would never grow hoarse, and that you would be always praising God with the angels." Then the prior: "What were you thinking of at that verse, *And thou child shalt be called the prophet of the Higheſt?*" To which he made answer: "My heart was so kindled at that hour at the thought of S. John, whom I love deeply that I could scarcely contain myself with joy." And the prior realised that that flame had been the sign of the fervent love of the young monk going up to heaven from his heart. This vision was told laſt year by the aforesaid prior of Clairvaux to the prior of Hemmenrode, who told it to me.

CHAPTER L.

Also of a nun deeply devoted to the same forerunner.

The lady Irmingardis, the abbess of the Island of S. Nicholas, told me laſt year of a nun, well known to her for her wonderful devotion for the aforesaid Forerunner of the Lord. More than all saints did she love him. Nor was she satisfied

with meditating upon him, with honouring him with worship and prayer, with preaching his prerogatives to her sisters, but she further wrote verses about his annunciation and nativity and the joy of his parents to perpetuate his memory. For she had been well taught in letters and so was eager to write verses of anything she had read concerning his sanctity. Also she urged and begged all secular persons with whom she came into contact, to call their sons either John or Zacharias, and their daughters Elisabeth. Now when she was on her death bed, the monk John came from Hemmenrode to visit her. And knowing her affection for S. John he said: "Sister, after your death, what mass would you like me to say first for your soul, that for the dead, or that of S. John the Baptist?" To which she replied without any hesitation: "That of S. John, that of S. John." And when she came to her agony, taking compassion on the sister who was serving her, she said: "Sister go up to the solar and rest awhile." And when she had done this and was resting in a light sleep, she heard in a dream words of this kind: "Why are you lying here? S. John the Baptist is below with sister Hildegund." For this was her name. At these words the nun awoke and without dressing she hurried downstairs in her nightdress, and found that she had just breathed her last. And all around there was so delicious an odour, that she did not doubt that the presence of S. John was there, and that he had joined the soul of his worshipper to the choirs of the angels. She told me also another vision more amusing than this which she said had been told her by the abbess of the convent in which it was seen.

CHAPTER LI.

Of two nuns who were contending one for S. John the Baptist, and the other for the Evangelist.

There were two nuns and, as I think, they are still living in the convent of Luter in the diocese of Trèves, one of whom

was specially devoted to S. John the Baptist, but the other to S. John the Evangelist. Now as often as they met, they used to argue together as to which was the greater, so that sometimes the abbess could scarcely restrain them. The one brought forward all the privileges of her chosen saint, while the other met them very effectively with the prerogatives of hers. One night before matins S. John the Baptist appeared in a dream to his worshipper, and said: "Sister, you must know that S. John the Evangelist is greater than I. Never was there a man more pure than he, untouched both in mind and body Christ chose him to the apostolate and loved him more than all the other apostles, and showed him the glory of His transfiguration. He was most blessed that he was reclined on Jesus' breast at the last supper; he was present at His death; to him a virgin, the Virgin Christ committed His virgin mother. He soaring higher than the other evangelists, and fixing more fully the eyes of his mind upon the throne of God, thus began his gospel. *In the beginning was the word* etc. He also wrote the Apocalypse, which reveals the very deepest things in heavenly pictures. Also he suffered very many tortures for Christ's sake, scourgings, boiling oil, and exile. See how for these reasons and many other of his privileges he is greater and worthier than I. In the morning therefore, ask your sister to go with you before your abbess and falling before her feet beseech her to pardon you, because you have so often exasperated her for my sake." At the bell for matins she awoke and began to meditate upon so clear a vision. Then after matins, when the other sister had returned to sleep, S. John the Evangelist appeared to her in a vision, and addressed his partisan in words which carried this meaning: "Sister, you must know that the Blessed John the Baptist is a far greater saint than I. The Lord Himself bears witness that *among those born of women there hath not risen one greater than he* (Matt. xi. 11)! He is a prophet and more than a prophet. His birth was announced by an angel, he was supernaturally conceived by a mother hitherto barren, he was supernaturally sanctified when still unborn, he lived sinlessly in the desert. None of this can be said of me, for I was born of wealthy parents, and lived

as a layman in worldly fashion, among worldly people. He recognised the Saviour when ſtill unborn, among all the crowd He pointed him out as he came to Him, and in the Jordan he baptised him with His holy hands. He saw the heaven open, he heard the Father's voice, he looked upon the Son in the form of a man, and upon the Holy Spirit in the form of a dove. At laſt he was martyred because of his uprightness. Therefore he is greater than I. Now to-day you muſt call your ſiſter into the presence of your abbess, and throwing yourself at her feet, you muſt beg her to pardon you, because you have so often exasperated her by contentiously preferring me to the Lord's Forerunner." In the morning they both went to the abbess and told their visions. Then together they threw themselves down, and, as had been commanded them, sought pardon from each other, and were reconciled by the mediation of their spiritual Mother, who warned them never to contend in the future concerning the merits of the saints, which are known to God alone.

Novice.—I am greatly edified by such wonderful humility in the citizens of heaven.

Monk.—There is no ſtrife about greater or less reward in the kingdom of heaven, as you may gather from this vision, because there, as the apoſtle bears witness, all preference is done away with. Know this however that as the dwellers on high visit their lovers with much consolation, so also sometimes they visit those who despise them with rebukes and blows.

CHAPTER LII.

Of a canon of Bonn who was smitten by S. John the Baptiſt.

There was a certain canon in the cathedral of Bonn who with his companions used frequently to visit the nuns in

Ditkirgen. But in this visitation there was nothing spiritual, but rather levity and danger to souls. For as often as he had to enter the cloiſter through the monaſtery which is dedicated to the honour of the blessed Peter and S. John the Baptiſt, he passed through with head erect, nor did he ever bow his head before their altars. One night the venerable Baptiſt appeared to him in a dream, and eyeing him askance, spoke as follows: "Wretched man who passed so often through my church, never have you shown me any honour even so far as once to bend your neck before my altar." And lifting his foot he smote him so ſtrongly in the belly, that he woke up both from the terror of the upbraiding and rebuke and from the pain of the blow. For from that hour he began to fall sick, and gradually to become dropsical with swollen ſtomach, and so continuing until he died as the disease grew. And if you wish to know, his name was John. Perhaps from this very fact the saint was the more troubled, because this identity of name had impressed on his heart neither remembrance nor reverence for him.

Novice.—Since the perfection of heaven is greater than that of the way to it, why do saints so severely punish insults to them?

Monk.—The will of those who have attained is so closely united to the divine will, that they cannot will anything except what they know that He wills. Now those who are ſtill on the way are bound to pray for their enemies and those who have attained, to conform to the divine juſtice. Mercurius the martyr, when now reigning with Chriſt, slew Julian, although, if he had been ſtill on the way, he would probably have prayed Chriſt on behalf of his murderers.

Novice.—That is a satisfactory explanation. But why, I pray you, did the holy Baptiſt, than whom there is none greater among those born of women, suffer such mockery in death, as to be killed by the plotting of an adulteress at the petition of a dancing woman?

Monk.—In order that no one may shrink from the death of any juſt man. For even to this day the same greateſt of prophets undergoes mockery in his relics.

CHAPTER LIII.

Of a merchant who bought from a harlot the arm of S. John the Baptist.

Not long ago a merchant of our country, crossed the sea, and saw the arm of S. John the Baptist in the hospital dedicated to his honour, and longing to gain possession of it, he discovered that the guardian of the relics was wooing a certain woman, and as he knew that there is nothing which women of that kind cannot extort from men, he sent for her and said: "If you help me to gain possession of the relics of S. John the Baptist, which are under the protection of your lover, I will give you 140 pounds of silver."

She, eager to gain the offered money, refused to give any consent to the keeper of the hospital, until she obtained the holy arm, which she immediately handed over to the merchant, and received the promised weight of silver.

Do you see how great a mockery? Just as long ago the head of S. John was given by Herod to a wanton girl as a reward for her dancing, and by her given to her adulteress mother, so even in these days, the arm of the same saint was given to a vile woman as the reward for adultery by the keeper of the hospital, just as by wicked Herod, and by her was sold to the merchant.

But he did not bury it in the earth like Herodias, but wrapped it in purple, and fleeing to almost the uttermost parts or the earth, he came to the city of Gröningen, which is on the boundary of Friesland. There he built a house, and hiding the arm in one of its pillars, began to grow very rich. One day when he was sitting in his shop, a friend of his said to him: "Behold the whole city is on fire, and already the flames are approaching your house"; but he replied: I have no fears for my house, for I have left a good guardian in it." Nevertheless he arose and went to his house, and there for some time gazed upon the pillar which was still untouched, and then returned to his shop, while all wondered what could be the cause of such confidence. When questioned

about the protector of his house, when he replied ambiguously and noticed that this very fact made his fellow citizens suspicious, he became fearful that they might perhaps use force to discover the truth ; wherefore he took out the arm and gave it to a certain recluse. But she, not knowing how to keep the secret, handed over her charge to another, who gave it to the citizens. And they immediately taking the relics and carrying them to the church, roughly answered the depositor when he begged with tears to have his property restored to him. When they asked him to what saint the relics belonged, he said that he did not know his name, because he was unwilling to give them up to them. Nevertheless in his grief he left the city, and falling into poverty, not long afterwards was taken with a grievous sickness. When he was afraid of death, he disclosed to his confessor the name of the saint, and how he had obtained the relics. When the citizens learnt this, they made a silver gilt receptacle in the shape of an arm, and adorned it with precious stones, and therein they placed the relics. I myself, two years ago, saw this arm and it was still clothed with flesh and skin. I saw there also a small golden cross full of relics which had been given to this man at he same time as the arm ; this cross belonged to the emperor Frederick.

Novice.—Since no one of the saints is believed to be greater than S. John, why do we read that he performed no miracle during his life?

Monk.—In order that the Lord might show that saintship does not consist in miracles but in holiness of life. After his death He glorified him with innumerable great signs. The citizens of Gröningen fearing for the safety of these relics of S. John, made a shrine behind the altar, built very strongly with planks and on the top of it they caused a priest to sleep at night. The first night he slept there, the church was so shaken under him, that it struck into him no little terror ; but the second night the sleeper was thrown off his bed, and fell upon the pavement. Also when one of the leading men of the city fell sick, and Theodoric the priest of that church carried at his request the sacred arm to his house, and uncovered it, he found both the arm and the purple in which

it was wrapped ſtained with fresh blood. He told me this with his own mouth. When the prieſt had cut off a small piece of flesh from this arm, and was carrying it hidden in his hand, he felt a heat arising from it, as if he were carrying burning coal. Indeed many signs and cures were wrought in that city by these relics, through the merits of S. John the Baptiſt.

CHAPTER LIV.

Of a tooth of the same saint which is in our possession, and of the mighty works wrought by it.

We have in our monaſtery a large molar tooth with three fangs, of the same Forerunner of the Lord ; I am going to tell you how it came to us, and what the Lord wrought amongſt us by its means. When the city of Conſtantinople was laid waſte by the crusaders, and some of them were carrying off various booty, Henry, a knight of Ulm, amongſt other moſt precious relics, took from the church of S. Sophia this tooth of S. John. He brought it home, and treasured it so much that he built a chapel in his caſtle, meaning to place it there in the altar. Now his ſiſter was abbess of S. Nicholas on the Island, and because of the affection which she had, and ſtill has towards our monaſtery, she tried to persuade him to give it to us, but at that time could not succeed. A little time later Henry was taken prisoner by Warner de Bonlant, and in hope of gaining our prayers he ordered the tooth to be sent to us. Meanwhile a ſiſter of the aforesaid convent had it revealed to her in a dream, that as soon as the tooth came to our monaſtery, Henry would be set free ; and we afterwards learnt that this actually took place. Now our prior, who was the bearer of the tooth, escaped imminent danger on the river Rhine through its virtue. Henry, Count of Sayn had in his service a knight,

who was honourable, but afflicted in mind, who came with it to us, hoping that he might be cured, both by the virtue of the relic, and the help of our prayers. Now when he was crossed and touched with that most sacred tooth, he perceived the effect of its virtue so swiftly, that he had scarcely gone a stone's-throw from the monastery, than he congratulated himself on being healed. For this tooth is, as I said above, both great and mighty, and all the more powerful in curing sicknesses, as it had been the less used to masticate delicate food. Let this be enough said about the prophets. But of the apostles who follow the prophetic order in point of time, I will subjoin for you several visions.

Novice.—I pray you first to tell me why the apostles were chosen by Christ to the number of twelve, and why they are called apostles.

Monk.—Both these facts contain a great sacrament.

CHAPTER LV.

Of the apostles.

As the gospels say, Christ went up into the mountain and *called to Him whom He would, whom He also named apostles* (Mark iii. 13, Luke vi. 13). The word apostle, being interpreted means sent, according to the words of the Lord: *he that is sent is not greater that He that sent him* (John xiii. 16). For very good reasons twelve were called to preach to others the mysteries of the faith, because the number twelve consists of four times three or three times four. And for this reason twelve were chosen, that they might be sent to the four quarters of the world to announce to all men the faith of the Holy Trinity, and to summon believers to the one glory of eternal happiness. The twelve apostles are the twelve signs of the Zodiac, the twelve months of the year, the twelve hours of the day, the *twelve stars in the crown of*

the bride (Apoc. xii. 1). For Christ indeed is the heaven, He is the year of eternity, He is the light of the crown of the saints. The apostles are the twelve sons of Jacob, that is of Christ; the twelve fountains of the desert; the twelve stones on the breastplate of the high priest; the twelve loaves of the shewbread; the twelve stones of the altar; the twelve stones taken out of Jordan; the twelve oxen which support the brazen sea; the twelve foundations of the heavenly Jerusalem.

Novice.—After this helpful preface, will you now give me their visions in order?

Monk.—Although the holy apostles appear to many in visions, and many miracles are daily wrought by them, yet I will tell you briefly only about a few, but enough to serve for examples.

CHAPTER LVI.

Of a woman who chose by lot S. Andrew for her patron saint, but rejected him.

There is a widespread custom in our province for matrons to choose for themselves a special apostle by lot as follows. The names of the twelve apostles are written one by one on twelve separate candles, which are then blessed by the priest and placed together on the altar. A woman then goes up and draws a name by taking a candle, and then she pays more honour and worship to him than the rest. In this way a certain matron drew S. Andrew, and as she was not satisfied with him, she put back the candle and wished to take another, but the second showed the same name. To shorten the story, at length she drew one who satisfied her. And when she had shown him much reverence all the days of her life, and had now come to the point of death, she saw that it was not he but the blessed Andrew who came to help

her. "Lo," said he, "I am that Andrew you despised." Whence we may gather that sometimes the saints, even of their own accord, offer themselves for human devotion. How mighty a help this blessed apoſtle is to those who call upon him, the following ſtory will show.

CHAPTER LVII.

Of a bearskin which was bought for S. Andrew, and which calmed a raging sea.

There were two young men who lived near the church of S. Andrew, and who in their trading journeys were accuſtomed to go to far-off lands. Once when they were about to set out for Norway, brother Rener, our fellow monk, who was then canon of S. Andrew in Cologne, as he himself told me, gave them five gold marks, begging them to buy with the money a white bearskin, such as that region produces, for a carpet before the altar of S. Andrew. Now when they had done this, and were on their way back, there arose so great a ſtorm in the sea, that the whole ship's company despaired of their lives. I think that this happened then, that the Lord might declare the power of his apoſtle. For the aforesaid youths remembered the bearskin of S. Andrew, and with the utmoſt confidence held it up againſt the increasing ſtorms and raging wind. And behold the Lord, at the entreaty of the merits of His apoſtle, whom He called from the sea shore, commanded the wind and the sea, and immediately there fell so great a calm, that all in the ship wondered. Now when they reached Cologne they reſtored the money, and made an offering of the skin to the blessed Andrew, in memory of the benefit beſtowed upon them.

CHAPTER LVIII.

Of a man who was delivered from hanging by the help of S. James.

A certain citizen of Utrecht set out with his son to the shrine of S. James of Compostella. If I remember rightly, it happened that in a certain place his host lost something, and being suspicious of this man, he charged him with theft before the magistrate of the city. He denied and said: "God knows and S. James is my witness that I have never been a thief nor a companion of thieves"; the judge however did not believe him, but condemned the innocent and sentenced him to be hanged. The son seeing his father condemned, and the testimony of his brother pilgrims unavailing, weeping and crying aloud, said to the judge: "I beg you, sir, that for the sake of God and S. James you will hang me and let my father go. For I know his innocence." At length the judge, overcome by his tears and insistence freed the father and hanged the son. Then the father, in great sadness went on his way with his friends, and visited the shrine of the blessed James, making supplication to him for the soul of his son; and when he returned to the place of the hanging, he said to the brethren: "See, brethren, here is my son; I pray you to halt a little, while I take him down and bury him." When he heard the voice of his father the son replied: "Welcome, father, for I am still alive." When taken down by his father questioned as to the cause of this great miracle, he said: "From the hour when I was hanged upon this gallows until now, S. James the apostle has supported me with his hands. I have felt no hunger nor thirst, nor any sort of pain, and have indeed enjoyed greater happiness than in all the rest of my life." Forthwith they both hastened back to the shrine of the blessed apostle, the son to perform his vow, the father to give thanks, and then returned safely to the city of Utrecht. This miracle was very celebrated and well known in that city, as was reported to us by our fellow monk William who was canon there.

Novice.—This is a ſtupendous thing you tell me.

Monk.—I will tell you also another miracle of the apoſtle S. Thomas, a ſtill greater one in my judgment.

CHAPTER LIX.

Of the knight Gerard, who was carried in a moment of time into his own country by the devil from the church of S. Thomas in India.

In a small town called Holenbach there lived a certain knight named Gerard. His grandsons are ſtill alive, and there is scarcely anyone in that town who has not heard of the miracle I am about to tell of him. This man so ardently loved S. Thomas the Apoſtle, and so specially honoured him above all other saints, that he never refused alms to a beggar who pleaded in that saint's name. Besides many private services, such as prayers, he used to pay him faſts and the celebrations of masses. One day God permitted a devil, the enemy of all good, to knock at the knight's door, in the appearance and dress of a pilgrim, and to seek for hospitality in the name of S. Thomas. When he was admitted with all haſte, since it was cold, and he pretended to be shivering, Gerard gave him his own good fur cloak, with which he was wont to cover himself when he went to bed. But in the morning when the seeming pilgrim did not appear, and the cloak, though sought for, could not be found, his lady said angrily to her husband: "Often have you been mocked by rascals of this kind, and yet you do not give up your superſtitions." But he answered her quietly: "Do not be troubled, S. Thomas will well make up to us for this loss." The devil did this in order to provoke the knight to impatience by the loss of his cloak, and extinguish his love of the apoſtle in his heart. But what the devil had devised for the ruin of the knight, only turned out to his glory, and from that time he

was the more inflamed with love, so that the devil was thrown into confusion and punished. For after a short time Gerard wishing to go to the church of the blessed Thomas, since he was in its neighbourhood, broke in two a gold ring in his wife's presence, and joining them together in her sight, gave one to her and kept the other for himself, saying: "I want you to trust this sign. I ask you also to wait five years for my return, and when they are over, marry whom you like." And she promised. And he, going by the longest way, at length with great expense, and very great toil, reached the city of S. Thomas the Apostle. Here he was greeted most kindly by the citizens and received with as much affection as if he had been one of them, and very well known to them. Ascribing this favour to the blessed apostle, he went into his church and prayed, commending to him himself, his wife, and all that belonged to him. After this he remembered the limit of time he had set himself, and realising that the five years was completed on that very day, he groaned and said: "Alas, already my wife is marrying some other man." For God had hindered his journey for the reason which now follows. And when he was looking sadly around, he saw the aforesaid demon walking about in his cloak. And the demon said: "Do you recognise me Gerard?" "No" he said, "not you, but my cloak." "I am he who sought hospitality from you in the name of the apostle, and carried off your cloak, because of which I am heavily punished." And he added: "I am a devil, and orders are laid upon me, that before men go to bed, I must carry you back to your own house, because your wife has married another man, and is already sitting at the nuptial feast with him." Taking him up, he carried him in a part of the day from India to Germany, transporting him from the east to the west, and set him down at dusk, uninjured, in his own courtyard. And he, entering his own house like a stranger, when he saw his own wife eating with her spouse, placed his part of the ring in her sight in a cup and went away. And when she saw it, she immediately drew out the other part and fitting them together, she recognised that he was her own husband. And leaping up she ran to embrace

him immediately, crying out that this was her own husband Gerard, and bidding the new husband farewell. Nevertheless Gerard detained him that night to do him honour. See how both in this and the aforesaid miracle it is sufficiently shown how the blessed apostles love and glorify those who love them.

Novice.—I am not surprised that they loved those who love them, after what you told me about S. Andrew, that he offered himself to befriend a woman who despised him.

Monk.—As was shown above about S. John the Baptist, as the apostles give rewards to those who love them, so also do they punish those who despise them.

Novice.—Give me an example.

Monk.—I will first put before you a miracle of S. Bartholomew, and then I will follow it with the example that you ask.

CHAPTER LX.

Of a tooth of S. Bartholomew, from which blood exuded when it was proposed to divide it.

On the hill of S. Saviour near Aix la Chapelle, there lately died a certain recluse, who amongst her other relics possessed also a tooth of S. Bartholomew the Apostle. A priest, who used to say masses for her, found this out, and asked for it, and when she refused, he threatened to go away, unless she gave him at least half of it. Now she held the tooth in great reverence, and was also unwilling to lose the services of the priest, and so very unwillingly she consented that it should be divided. But as soon as the priest held a knife over the tooth, blood gushed forth from it drop by drop, as if the saint were suffering pain afresh. When he saw this, the priest was terrified, and gave back the tooth uninjured to the recluse. Indeed, last year I saw this very tooth in the possession of

the nuns of Burscheid. Here is an example of how sometimes the apostles punish those who despise them.

CHAPTER LXI.

Of a woman who despised S. Jude.

A certain matron, wishing to have a patron apostle, when in the way which I told you above about S. Andrew, after she had drawn the blessed Jude by means of a candle, she grew angry and put back the candle marked with his name into the box behind the altar. For she wished to have one of the wellknown apostles, such as S. John the Evangelist or the blessed James. In the night he appeared to her in a dream and upbraided her severely, complaining that she had despised him, and had thrown him unworthily behind the altar. Nor did he leave her, until blows had been added to his words. For a whole year she lay paralysed in her bed.

Novice.—Is it lawful thus to choose apostles by lot?

Monk.—Matthias the apostle, was, as we read, chosen by lot. But he was not elected so as to seem preferred to the rest, but only to fill up the number of twelve, which had been diminished by Judas. I think, however, that such lots have found their origin in that same election. I have heard a certain learned priest in Cologne, openly in the church denouncing such elections. All the apostles, he said, are equally holy, and therefore they ought all to be equally honoured by us. Moreover if special honour is to be shown to any of them, I think it ought to be paid to the blessed Peter through whom our country was converted. Christ destined him to be our special apostle. Moreover the blessed Heribert and his successor Peregrine, archbishops of Cologne, founded in the city of Cologne a single conventual church in honour of all the apostles, in which equal honour and the

same service was shown to all at once. How great grace they win who serve worthily Christ and His apostle in the same church, you will be able to understand a little from what follows.

CHAPTER LXII.

Of a woman who made beer for the church of the Holy Apostles, whose house was miraculously preserved amid a conflagration.

When that very great conflagration, which took place when Adolphus was archbishop, had consumed a great part of the city of Cologne, a certain woman who had been accustomed to be paid for preparing beer for the church of the Holy Apostles, lived in a wooden house close by. And when the fire drew near to her from the neighbouring houses, her daughter began to carry out the vessels and furniture. When the mother learnt this, she stopped her, saying: "Do not, my daughter, do that, but bring back everything into the house." And so, shut up within her house, the mother placed all her hope in the Holy Apostles, and then went into their church and prayed as follows: "O Holy Apostles, if ever I have served you worthily and faithfully, guard now my house and your vessels that are therein." Wonderful was the faith of the woman, and wonderful the power of the apostles. For they suffered their own church to be partly burnt, but took care to preserve untouched their servant's house, though it stood in the very midst of the flames; and the citizens greatly wondered thereat.

Novice.—The apostles are to be highly honoured since by them this world will be judged.

Monk.—Your words recall to my memory a word and a deed of a certain citizen, which are worthy to be told.

CHAPTER LXIII.

Of the citizen Charles, who offered ſtones for the foundations of the apoſtles.

In Cologne there was a certain burgess, a man both rich and powerful named Charles, the father of Dom Charles, at one time abbot of Villers. When he heard that the apoſtles would judge the world, he thought within himself and said: "Sin is a weighty matter and *anchor ſtones*[1] are very heavy. I will therefore buy such ſtones for the future work on the church of the holy apoſtles, so that when, in the day of judgment my good and evil works shall be placed in the balance, the apoſtles who will be the judges, will put these ſtones into the scale with my good works, and they will quickly prove the greater weight." So he bought a shipload of ſtones, and caused them to be carried in carts and set down by the church of the apoſtles. Now when the canons asked what he meant by bringing these ſtones, he replied: "One of these days this church is to be reſtored and then you will find them necessary." Soon after when the church was extended, I think because they happened to have those ſtones, they were laid down as a foundation. Let this be enough said of visions of the apoſtles. Now I will tell you some about martyrs.

Novice.—What makes a martyr, why are they called martyrs, and how many kinds of martyrdom are there? Will you firſt answer me these queſtions?

Monk.—There is no difficulty in answering any of them.

CHAPTER LXIV.

Of martyrs.

It is the cause, not the penalty, that makes a martyr. For there were two thieves crucified, one on either

[1] Heavy ſtones used for anchoring ships.

side of Christ; one became a martyr owing to the virtue of his confession, to the other his penalty was only the beginning of eternal punishment. For they are called martyrs in Greek, but witnesses in Latin, because they are slain for their witness to the faith. Now there are four kinds of martyrdom. Some have been killed for their innocence alone, as Abel; some for their uprightness, as the prophets and S. John the Baptist; others for zeal of the law, as the seven Maccabaean brethen; others for the faith of Christ, as the apostles and their successors, and these are by the exact meaning of the name, called martyrs, i.e. witnesses, because by the effusion of their own blood, they have subscribed to the faith of Christ.

Novice.—Do the saints take notice when they are worshipped by us?

Monk.—Yes. For till to-day they manifest their relics to mortals by their various appearances, so that they may become the debtors of those who pay them reverence.

CHAPTER LXV.

Of the relation given by our martyr.

When the cathedral of Bonn was being restored, there were found there some bodies of martyrs of the Theban legion. And when the whole body of one of them, and moreover part of another martyr had been given to us, this vision about them was shown to a certain young monk. In a dream he thought he was standing near the casket containing those relics. And when someone said to him: "Do you know what is contained in that casket?" and the monk replied: "Yes, the body of our martyr"; the other went on: "You are mistaken, for a man and a half lie within." Now this was unknown to us all up till that time. Of so great virtue were these sacred bones, that water poured over them was a

cure for various sicknesses. Especially however did it cure tumours and swellings. But the following vision will show how they came to the aid of the faithful in danger.

CHAPTER LXVI.

Of the saints who were seen in the air before Alcazar, by whose help the Christians obtained the victory.

In the year of grace 1217 the crusaders from the whole of Germany and Friesland with about 300 ships entered the port of Lisbon about the 13th of July. And whilst they tarried there some days, waiting there for more ships, at the petition of Severus, the bishop of the above city, and the bishop of Evora, and also both of the Templars and Hospitallers, they laid siege to a castle of the Saracens named Alcazar, which means the prison of all. But on the Friday after the nativity of Mary the Blessed Mother of God, four Saracen kings were gathered against them, having in their army about 100,000 fighting men. Now the Christians were far fewer in number but stronger in faith, and calling upon S. James and the blessed Vincent, the patron of that country, and any other saints they could, they went to meet the enemy. Now in the first onslaught one of the kings fell ; but the number of the slain was not great ; though a large number were taken prisoners. And when they were led through the army, they asked the Christians to let them see the standards of the victors, asserting that a whiteclad host, wearing red crosses upon the breast, had put their multitude to flight. Furthermore also, the galleys which they had brought over the sea against the Christians were put to flight by the terror of that celestial vision. When the pilgrims heard this, they gave thanks to Christ, who deigned to send from heaven the support of His martyrs to their aid. These things were told

me by some who were present at the battle, and heard from the mouths of the Saracens what I have related.

Novice.—Is there any sin in going to satisfy the needs of nature with the relics of martyrs?

Monk.—There is sin, unless necessity excuses those who carry them. The saints do not shrink from the foulness of nature but from that of sin.

CHAPTER LXVII.

Of the relics of the martyrs which spurred Bernard in the side when he was sinfully inclined.

Our fellow monk Bernard once before his conversion was making some journey and was carrying in a box at his side the relics of the blessed martyrs S.S. John and Paul. Now when fleshly desires cried aloud for satisfaction, the blessed martyrs, because he did not attempt to restrain his unlawful wishes, began to rowell his sides very severely through the box. But when he paid no attention to it, as soon as his lawless desires quieted down, they also ceased for several hours their attacks, but when again temptations arose, the rowellings were also renewed. As if the saints were upbraiding their carrier with the voice of the prophet (Isa. lxii. 11). For the bodies of the saints are the vessels of the Lord. This is why David replied to Ahimelech the priest, when he hesitated to give the holy bread to the servants of David (1 Sam. xxi. 5). And as the aforesaid Bernard told me, as soon as he began to notice their punishment, he restrained his fault with all his might, learning from this that the saints desire, not only cleanliness of thoughts, but also of bodies.

Novice.—What do you think of those preachers who carry round the relics of the saints only for gain, and deceive many?

Monk.—To show you how angry the saints are at the wickedness of such men, I will tell you what a certain monk of Brauweiler told me.

CHAPTER LXVIII.

Of a tooth of S. Nicholas in Brauweiler.

When the monks of this monastery desired to extend their church, they sent the tooth of their patron the blessed pope Nicholas into different provinces, using for the purpose certain secular priests, who were eloquent speakers, and skilful in getting money. Now this tooth was inclosed in crystal. One day when these preachers were carrying round the vessel of this holy relic, and extorting money by behaving dishonestly, the crystal cracked, as if the most reverend Pontiff could not endure their blasphemies. When the monks saw this miracle, they took home the tooth, nor did they ever suffer it to be taken out of the monastery again for such a purpose I myself have seen the break in that crystal.

Novice.—Why do certain martyrs work greater wonders than others after death? Does this come from any particular sanctity?

Monk.—As I said above, miracles are not in themselves meritorious, but signs of sanctity. Certain saints work great miracles during their life, and after death show no signs. Others, on the contrary, because they have given no marks of their sanctity in the world, after death become illustrious by their miracles.

CHAPTER LXIX.

Why the blessed Thomas of Canterbury is more resplendent in miracles than any other martyr.

Now the blessed Thomas, archbishop of Canterbury, who in our time contended even to death for the liberty of the church, was glorified with no miracles during his persecutions, and after his death there was a great controversy about him.

Some said he was a lost soul as a betrayer of his country ; others that he was a martyr as a defender of the church. This question was debated at Paris between the authorities. For master Ruger swore that he had been worthy of death, even if not of such a death, judging the constancy of the blessed saint to be mere obstinacy. On the other hand, master Peter Cantor swore that he was a worthy martyr of God, since he had been killed for the liberty of the church. The Saviour Himself solved their debate, when He glorified him with many wonderful works. Even so, he is not to be preferred to the apostles or the other great martyrs in merit though we do not read that they wrought after death such great and such frequent miracles. The same may be said about S. Hanno the archbishop of Cologne. For after his death when many were belittling him, saying that he had been one who created schism in the churches, and had put out the eyes of his fellow citizens, the Lord God at his translation showed his sanctity by many wonderful works.

Novice.—What you say seems very probable to me ; but there is another thing which troubles me. For it often happens that other things are held to be relics of the saints, and are falsely venerated instead of the true relics.

Monk.—In my judgment ignorance in such matters excuses the fault ; and piety always wins grace. It is certain that this seems to be true, since sometimes the Lord works miracles through false relics to the honour of the saints to whom they are ascribed, and for those who do honour to them in good faith. Here is an example.

CHAPTER LXX.

Of the bridle through which many miracles were wrought, when it was believed mistakenly that it belonged to this martyr.

A certain knight who ardently loved the aforesaid blessed martyr Thomas of Canterbury, sought everywhere if he might

find any relic of his. When a certain crafty priest, in whose house he was lodging learnt this, he said to the knight: "I have in my possession a bridle which the blessed Thomas used for a long time, and I have often experienced its virtues." When the knight heard this and believed him, he gladly gave the priest the money he asked and took the bridle with much devotion. Moreover God to Whom nothing is impossible, willing to reward the faith of the knight, deigned to perform many miracles in honour of His martyr by means of this bridle. And the knight in consideration of this, built a church in honour of the martyr, and instead of relics, placed in it the bridle of this rascally priest. Let this be the close of the visions of martyrs, because wishing to be brief, I hasten on to the order of confessors.

Novice.—Explain to me first, who confessors are, and why they are so called; and afterwards tell me their visions.

CHAPTER LXXI.

Of confessors.

Monk.—To the order of confessors belong popes, abbots, clerks, monks, and also spiritually-minded lay-folk, who live religiously and confess Christ by their lives and with their mouths, and pass to Him whom they have confessed, without any effusion of their blood. At a time of persecution all Christians are called confessors, who confess Christ in their tribulations both with heart and mouth, but especially those who have suffered for His sake. These afterwards were called martyrs according to the right meaning of the word, and the name of confessor was especially assigned to the priests of the Lord, who receive the confessions of sinners, and to whom the Lord has given the power of binding and loosing.

Novice.—Which seem to you to be the greater, martyrs or confessors?

Monk.—This question must be answered on the merits of each person and case. Although the order of martyrs excels in dignity the order of confessors, yet some confessors are far superior in merit to some martyrs. Whence you have in the hymn:

Martyrs may suffer 'neath the lash
Or yield their blood to axe or knife
Yet greater he who holds the faith
Unshaken, through long years of life.

Here is an example. It is certain that the order of bishops has greater dignity than the order of abbots, yet some great abbots are far above some bishops in glory and honour.

Novice.—I admit that.

Monk.—I will explain to you in a few words how great comfort there is in visions of the blessed confessors.

CHAPTER LXXII.

Of a lay-brother to whom S. Nicholas appeared in church.

There is among us a certain lay-brother, whose name I am not allowed to give, a man of good life and especially devoted to S. Nicholas. He, as he told me himself, on a certain feast day at matins, saw the before-mentioned confessor standing in the choir, robed in full pontificals. At this vision which filled him with great reverence, he felt so great a joy at his heart, that he thought he was lifted up two feet from the earth. Not only is this most blessed Pontiff the visitor of the good, but he is also known to be the deliverer of the wretched in their supreme need.

CHAPTER LXXIII.

Of a thief whom the same confessor delivered from the gallows.

Scarcely two years have elapsed, since in a village near Cologne, as I lately heard when I was passing through it, a man was arrested as a thief. Whether he was guilty or innocent they could not tell me. Now when he was sentenced to death, and a noose being put round his neck, they hanged him on the gallows, he felt no pain, and when they thought him to be dead, he cried with a loud voice: "You are toiling in vain, you cannot strangle me, for my lord bishop S. Nicholas is helping me. Lo, I can see him." Many heard this, and finding it to be so on trial, and thinking him innocent, in honour of S. Nicholas they took him down and permitted him to depart. And he, running to Brauweiler gave thanks to the memory of his deliverer, proclaiming aloud that by his merits he had been set free from hanging.

Novice.—I have always heard from my boyhood, that S. Nicholas excels all other bishops in pitifulness.

Monk.—He is a saint of so great goodness and mercy, that as has been said, he often delivers the wicked from death in the hope that they may make a good end and wants the good to die. Those that they may amend; these that they may enjoy eternal happiness. In truth, *to depart and be with Christ is far better* (Phil. i. 23). And, *Blessed are the dead which die in the Lord* (Apoc. xiv. 13).

CHAPTER LXXIV.

Of the monk Adam, who was recovered from his sickness by S. Nicholas and S. Paternianus.

Adam a monk of Lucka, whom I mentioned above, attended the schools in the conventual church of Saxony which is called

Boeke. And since many bricks were piled up in the cemetery for work on the church, he himself as a boy, carried one of them, and began to carve it. But when his master saw this, he terrified him by saying: "Put down that brick because you are excommunicate." At this the boy was so terrified that he soon fell ill. And when the disease increased upon him, and he became in extremis, and a candle had been placed in his hand, as if he were just about to die, he saw standing before him, and recognised two Pontiffs, to wit, the blessed Nicholas and S. Paternianus the patron of the church. They stood before him very clearly robed in pontificals. And the blessed Nicholas said to S. Paternianus: "Shall we take this lad with us?" And the other replied: "No, because he will die in another Order." And then they disappeared. In that same hour the boy grew well and got up, and when he told his master, who was present at that time, the miracle that had happened, the bells were rung in the church, and they sang the Te Deum in honour of the two great Pontiffs. This story was lately told me by Adam himself.

CHAPTER LXXV.

Of a shepherd boy, whose death was foretold to him by S. Nicholas.

In a small town which is called Leiglinge, and which is about two miles from Cologne, there happened about seven years ago, what I am going to tell you. A certain simple-minded boy used to feed the flock of a matron there. This lad was so devoted to the blessed Nicholas, that every day he set aside half of his bread for the poor in honour of the saint. Also he besought his pity with continual prayers. The blessed Pontiff, pleased with his devoted worship, one

day appeared to him in the field, in the appearance and dress of an old man, and said to him: "My good lad, take your flock home." And when he replied: "Sir, it is still quite early, and if I should do this my mistress would scold me"; the saint went on: "Do what I have said, for to-day before sunset you will die." The boy was terrified at this word, and asked: "Sir, who are you?" The other replied: "I am the bishop Nicholas, to whom you always pray, and with whom you have been accustomed to share your breakfast; now I have come to reward you. Go home and take the body of the Lord and make your preparations, because you will die to-day as I have said." And then he disappeared. And when the boy returned with the sheep, and his mistress asked him why he had come back so early, he replied: "I was driven by necessity, because I am going to die before nightfall." And she: "You are mad. Take back the flock at once to the pasture, for there is no question of your dying." But he immediately went to bed and asked for a priest, to whom, when he came, the matron said: "I fear that boy has seen some vision; do all you can to find out from him what he has seen, what is the matter with him, and why he speaks in such a way." When the priest had done this, the boy told him the vision just as it had occurred. And when he had received the sacred sacrament from his hand, he died at the hour foretold. So, in the case of these two boys you can learn the pitifulness of the holy Pontiff. He differed from the advice of S. Paternianus in the case of the scholar, in the hope of bringing him to a better life; but this faithful shepherd he took with him to the eternal green pastures.

Novice.—Because S. Nicholas is represented in churches both in sculpture and in pictures more frequently than any other Pontiff, I should be glad to know if it is possible to see any real likeness of his face, so that his memory may be more lastingly impressed upon my mind.

Monk.—I will show you a certain image of wonderful workmanship which is said to have been wrought by one who saw S. Nicholas in the flesh, and sculptured it according to his likeness.

CHAPTER LXXVI.

Of the picture of S. Nicholas at Burscheid.

In the monastery of Burscheid, which is near Aix la Chapelle, is a picture about a foot and a half long, representing the likeness of the blessed Pontiff Nicholas from the waist and upwards, which the blessed Gregory the son of the king of Greece, and the founder and first abbot of that monastery brought thither. It is said to be the same picture, which a barbarian, as we read in the *Miracles of S. Nicholas,* carried off, and set it up to guard his tolls and was by its means converted to the faith, after he had lost his goods and recovered them on beating the image. Many wonders were wrought through it, especially in the case of women who were with child. On one occasion it was carried to the house of a certain noble matron who was in childbed, and was hung up opposite her on the wall. And at the season when she was delivered, in the sight of all who were present, the picture turned its face to the wall, as though to avoid seeing the woman in her labour. Now the face in the picture is long and emaciated, very earnest and venerable. The brow is bold, the hair of the head and beard quite white. Lately when the monks retired, nuns of our Order came into possession both of the place and the picture.

Novice.—I am much edified by the humility of this blessed confessor, who thought himself delicately fed on the bread of a poor shepherd.

Monk.—Who is greater than Christ, who will say at his judgment "*I was hungry and ye gave me to eat* (Matt. xxv. 35)? No one. But in the following vision you shall be shewn how much Christ and his blessed confessors are pleased with almsgiving and how powerfully they aid those who give alms.

CHAPTER LXXVII.

Of master John to whose help in his sickness came S. Martin and S. Gotthardt.

When master John dean of Aix was a scholar, he once fell so grievously sick, that he made his confession and was anointed, since nothing but death seemed to await him. While he was lying alone, he fell in ecstasy, and saw men unknown to him come in, carrying in their hands scales, with small square wooden weights, which they placed before him. And as they stood on one side of his bed, he saw enter three renowned confessors, to wit, S. Martin, bishop of Tours, S. Gotthardt, bishop of Hildesheim, and the blessed Bernard, and they stood all round him on the other side. As they looked on, the boy John was placed in one scale, and the wooden weights in the other, and when the balance was raised, the sick youth was found to be the lighter, and the aforesaid confessors placed on his breast a little beggar boy, and the two together drawing up the opposite scale, showed that they were heavier than the weights. And forthwith John who told me this vision himself, broke out into a sweat and passed the crisis of his fever, and quickly recovered from that sickness.

Novice.—I do not in the least understand the meaning of the weighing of the sick scholar, or the meaning of the addition of the beggar boy.

Monk.—This boy was very poor and despised, and John took so great pity upon him that he often gave him bread and commended him to his mother. I suspect that the barbarous men who weighed him in the balance were demons, who always make attacks upon the dying ; and that the wooden weights were the sins of the youth. And because these seemed heavier than his merits, the holy confessors, upon whom he had often called, added his alms to the scale, and by their benefit he was helped. But that human life is sometimes saved from death by alms, you have an example in the life of S. John the Pitiful, about Peter the taxgatherer,

an almoſt similar case, and a similar vision. This is why Daniel advised Nebuchadnezzar the king when he saw himself in a vision under the form of a tree, that was about to be cut down by the angel, to redeem his sins by alms giving. And the same Daniel witnesses that sometimes the life of a man is cut off prematurely because of his sins. And when Belshazzar, the son of the aforesaid king, aroused the wrath of God, by feaſting with his wives and concubines, in the vessels of the temple of the Lord, he saw on the wall over againſt him the fingers of a hand writing these three words, Mene, Tekel, Upharsin. And this Daniel interpreted to the king this writing. *Mene.* i.e. prematurely, *God hath numbered thy kingdom and completed it.* Tekel ; *Thou art weighed in the balance and found wanting ;* i.e. in uprightness. And because his sins weighed him down, that same night he was slain and his kingdom was given to the Medes and Persians.

Novice.—I am grateful for your explanation.

Monk.—The three aforesaid pontiffs bring back to my mind a vision worth telling about three others who were bishops.

CHAPTER LXXVIII.

Of Gerard abbot of Clairvaux, to whom S. Eucharius appeared with his companions.

Dom Gerard of happy memory, who was abbot of Clairvaux in our time, once went to Hemmenrode to carry out a visitation, entertained by the religious brethren of S. Matthias ; the night after matins was said he went alone to the crypt of the church and prayed very devotedly at the tombs of S.S. Eucharius, Valerius, and Maternus, who were the firſt bishops of Trèves, and the apoſtles of our country. Now his special prayer was, that he might be vouchsafed a divine

revelation, as to whether it would be better for him to remain in his office of abbot, or to resign. And those three glorious leaders appeared to him together in great splendour, and said: "Brother, you must certainly not resign your office, because very soon you will come to us with the palm of martyrdom." And so they disappeared. In the morning when he was about to leave, the provost of S. Simeon besought him that when he returned he would deign to come to his house; and he made this promise. But when he had finished the visitation and returned to Trèves, he deeply regretted this promise, because he wished to go and pray again in the same place as before, hoping that certain things which had been omitted in the first vision, might now be revealed to him.

Novice.—What were those things?

Monk.—One was where the soul of S. Maternus had been, in the thirty days that followed his burial. What need of further words? Not unmindful of his promise, he went to the house of the provost, and as he himself had arranged, that same night he rose earlier than usual, and sang matins, and leaving the monk and taking a lay-brother with him, he went to the church of S. Eucharius, entered the crypt, and knelt down to pray. And here grace was given him to see the above-mentioned pontiffs, just as he had seen them before. And S. Eucharius said to him: "I know why you have come. Here is Maternus, ask him what you want to know." And when he had done this, Maternus replied: "During those thirty days my soul was in paradise. And because it knew that it must return to the body, it was not able to enjoy the reward prepared for it in the heavens. Remain therefore in your office, for you shall quickly join us through the palm of martyrdom." And this happened so. For he was secretly slain by some miserable wretch on account of his zeal for his Order. Then the blessed pontiff added: "While I was in paradise, there was nothing that happened in the world which I did not see. Do you consider how great must be the power of the elect soul when delivered from the body? If it sees so much in the terrestrial paradise, how much do you suppose it sees when admitted to the presence of God?"

Novice.—I have no doubt that then it sees and knows everything. If S. Benedict while still in this corruptible life, by the help of one soul which was entering heaven, could see the whole world gathered before his eyes under one ray of the sun, there is no wonder that the soul, which is united to God, should behold everything.

Monk.—You have judged rightly ; and let this be enough said of confessors. But I shall tell you also something of the visions of certain virgins ; but first I will explain to you about the order of virgins.

CHAPTER LXXIX.

Of virgins.

So great is the glory of virgins that they are compared to the angels, as those who *neither marry nor are given in marriage, but shall be as the angels of God* (Matt. xxii. 30). This is why in the tabernacle of the convenant the third covering was made of rams' skins dyed red, and a fourth had been placed over it of skins dyed of the colour of a jacinth. By the skins dyed red is signified martyrdom, which is the coping stone of all virtues ; by those of jacinth colour, which is the colour of the sky, is signified virginity, which as some say, is above all other virtue, and is akin to the life of angels. *Virgins follow the lamb withersoever He goeth* (Apoc. xiv. 4), and on either foot, that is, in purity of mind and body.

Novice.—Therefore are they greater than pure virgins who are also married?

Monk.—They are greater if you compare condition with condition, because the order of virgins is more worthy than that of the married. Nevertheless in the order of married or widows, there are many who are much greater in merit than many virgins, because merit does not consist in the unspottedness of the flesh, which of itself is no virtue, and

which infidels may have, but it consists in charity. Who indeed would dare to prefer even the most holy virgins to patriarchs, prophets, and apostles, who were nearly all of them married.

Novice.—What then is the reason that the saints commend virginity so highly?

Monk.—That they may show how dear chastity is to God. In virgins this is called virginity or virginal continence; in married folk, conjugal modesty; in widows, widowed continence. Wherefore from the same seed which falls from the hand of the sower into good soil *some bring forth fruit thirty fold some sixty, and some a hundred* (Matt. xiii. 5). The first is due to the married, the second to continent widows, the third to virgins. The thirty fold is also often in reward greater than the hundredfold, and this because of the greater charity. Hence it is that the church in her Litanies gives preference to the Blessed Mary Magdalene above virgins, that she may not appear inferior to them because of her ruin. Nevertheless be sure that it is better to refrain than to marry, because Christ, Who is the mirror of wisdom, chose virginity; and the desire of keeping virginity for Christ's sake, shows the greatest virtue of charity. The following stories will make plain how delightful and how health-bringing are the visions of the holy virgins.

CHAPTER LXXX.

Of Theodoric bishop of Livonia, who saw S. Mary Magdalene helping the widows, and S. Margaret helping the virgins when they were taking the veil.

The venerable Theodoric bishop of Livonia, whom I mentioned above, was once admitting some nuns to the veil, when one of the monks saw S. Mary Magdalene attending to the widows, and the blessed Margaret to the virgins. They

walked about amidſt them as they ſtood there, presented them when they were called up, and arranged their garlands and veils. He was worthy of such a vision, being a man both upright and spiritually-minded.

CHAPTER LXXXI.

Of Arnold the monk of Villers, who was cured by the touch of S. Mary Magdalene.

In Villers, a house of our Order in the diocese of Liège, there is a monk named Arnold, of praiseworthy life and of great zeal for the rule of the order. When he, from too much faſting, was afflicted with a chill in his ſtomach to such an extent that he lay down on his bed and expected death, the blessed Mary Magdalene appeared to him during the night visibly, and uncovering his breaſt, she laid her hand upon the place and cured him. Indeed he was so ſtrengthened by the touch of her sacred hand, that in the morning he got up quite well, and to the great aſtonishment of his brethren went into the church to service.

CHAPTER LXXXII.

Of the abbess in Hovene, whose eyes were cured by S. Linthild.

I remember how the lady Gertrude the abbess of Hovene, who, as she herself told me, was cured very wonderfully by the vision of a certain holy virgin. She, for nearly half a year, had been terribly tormented with a pain in her eyes, and she set herself to invoke S. Linthild, a virgin whose

memory is cherished in that convent, in the hope that she might be helped by her merits. One morning she was lying wakeful in her bed, almoſt blind, when she saw, ſtanding by her in white robes, the aforesaid virgin. And when she had wiped her eyes, both with her robe, and her hands, forthwith she saw clearly, and as the virgin went away, all the pain departed with her.

CHAPTER LXXXIII.

Of the image of S. Catharine in the same place.

On the altar of this same holy virgin Linthild, there was accuſtomed to ſtand as an ornament, an image of the glorious martyr and virgin Catharine, decently sculptured in wood. One day an honourable matron named Alice, the wife of Wiric, knight of Guzene, was ſtanding in prayer before her with her attendant. Now this image had, I think by carelessness, been so placed that its countenance was turned almoſt wholly towards the wall. And when it turned round very morosely, while the said women were looking on, the servant cried out: "Look lady, look, how this image is turning round." Her miſtress replied: "Yes, I see." Some other women who were ſtanding there also saw this. It is barely a year now since this wonderful vision took place.

Novice.—Because the bones of this moſt holy virgin Catherine do not cease to diſtil oil, it is clear that she muſt be very gentle and pitiful.

Monk.—The oil that drips from her bones is a mark of those very virtues.

CHAPTER LXXXIV.

Of a bone of S. Catharine which dripped oil.

Dom Henry, abbot of Scimenu, told us that while he was breaking off a particle of her bone for us, a drop of oil exuded. With difficulty he prevented it from falling to the ground. But why should I speak of a drop, when her sacred tomb, as those who have lately returned from Syna teſtify, is full of oil? For they saw her head and hair and bones swimming in oil. And when the monks of the place had filled various vessels with this sacred liquor, when they returned they divided it both amongſt us and other religious houses as a blessing.

Novice.—I should like now to hear some visions of the virgins of our house, for inſtance the eleven thousand, that they might incite us to greater veneration of them.

Monk.—I will tell you some things which would be a terror to those who have their relics, if they are negligent of them, but a consolation if they hold them in reverence.

CHAPTER LXXXV.

Of the two holy virgins who returned from Volckenrode to Cologne.

In Volckenrode, a house of the Ciſtercian Order, which is situated in Thuringia, a certain abbot died a few years ago, who had shown especial devotion to the relics of the saints. For this cause the Lord Himself deigned to show him the following vision.

One night he saw himself transported in a dream to Cologne, to the church of the eleven thousand holy virgins, and there he was given to underſtand that the bodies of two virgins were buried close to a certain wall outside the boundaries of

the church. At once he went to Cologne and discovering by unmiſtakable signs the place revealed to him, he went to the abbess, told her his vision and begged and obtained his requeſt, to be allowed to look for those he had seen.

A man named Ulrich was brought to him, whose business it had been to bury the bodies of these holy martyrs. Guided by the abbot, he found two ſtone coffins in the place pointed out, and opening one of them, he saw amongſt the sacred bones a very beautiful comb, which he coveted and took, and placing it in his glove thruſt it into his bosom. But when he found it in his way while digging, he took it out, and placed it on a little rising ground above the grave. One of the ſiſters coming up, was so delighted with the rarity as well as the ſanctity of the comb, that she secretly took it up and went away. When the bodies were now dug up, and decently placed in a coffin, in the morning the abbot proposed to set out with them, but that night they appeared to him in a dream, in the guise and dress of virgins, and said to him: "We cannot go with you." And when he answered them: "Why O moſt beloved ladies?" One of them added: "Because I have loſt my comb, which my mother gave me when I left home." And he: "Who has it, lady?" She replied: "When Ulrich opened my sepulchre and saw it, he placed it in his glove and hid it in his breaſt. But when he drew it out, and placed it on the edge of the grave, a certain nun named Frederina came by and ſtole it."

In the morning he went to the abbess and said: "What is the name of the man who dug up these virgins?" She replied: "Ulrich." And he continued: "Have you here a nun named Frederina?" And when she replied: "Yes"; he said: "I beg you to call both of them." When this had been done, he said to Ulrich: "When you dug up the sacred bodies, you found with them a comb," adding the reſt which has been related above. When he replied: "Sir, it is true"; he turned to Frederina and said: "And you lady, took it away." When she confessed this, he went on: "I beg you to reſtore the comb, because without it they refuse to go with me." It was quickly brought back and placed by the abbot in the coffin, wherefore he carried them to his monaſtery,

where they were received with great joy, and laid in an honourable place. There they were held in great veneration, but this laſted only as long as the life of the abbot to whom they had been revealed.

In the time of the civil war between Otto and Philip, kings of the Romans, when the different armies occupied Thuringia, the fear of them caused these same sacred bodies together with other relics and ornaments to be carried away and placed in a certain vault, a very secret place. When peace was reſtored to the land, and the various treasures were reſtored to their homes, the coffin containing the two virgins was forgotten, and left in the aforesaid vault. Being indignant at this treatment, twice they shook their reſting place so violently, that the shock could be heard by all. Twice also they appeared in dreams to the sacriſtan saying that they wished to leave the place where they were thus held in contempt. But since neither these shocks nor revelations brought them any profit, one night on a solemn feſtival they appeared to all at matins ſtanding before the presbytery ſtep, clad in moſt comely robes, firſt they made their reverence towards the altar, and then turning round as those who need to be guided on their way, they bowed to the abbot and to all, and passed out through a certain door which is almoſt always kept closed.

Although all had seen them, yet each thought that the vision had been vouchsafed to him alone. After matins one of the monks took the abbot aside and confessed that he had seen two moſt beautiful virgins ſtanding before the ſtep at the aforesaid hour and in the aforesaid manner. And when he answered: "I saw them myself"; there came up the others and received the same reply. And when he realised that all had seen them, he opened the queſtion with them all, who they could be, and what was the cause of that vision. After one had replied one thing and one another, one said, I think he muſt have been inspired from heaven: "I think that they muſt have been those sacred virgins, which were brought to us from Cologne and which have been so long neglected by us, and whose coffins were left lying upon such and such an arch." Immediately they all went to the cheſt, and when they found nothing in it, they were terrified and begged

the abbot to go to Cologne and bring them back. But when he reached Cologne and had told the whole story to the abbess of the convent, and they discovered that these virgins were in the place from which they had been taken, the whole convent made answer that these beloved maidens had been restored to them at their prayer: "Most gladly do we welcome these noble maidens, most gladly. Most assuredly we shall not send them back to you, since they have shown that they are unwilling to abide with you." They gave him a head of one of the virgins when he was setting out sadly homewards. I believe that this same Frederina is still alive and there is scarcely any sister in that convent who does not know the pleasant story.

CHAPTER LXXXVI.

Also two virgins out of the eleven thousand, who were found by revelation and given to us.

We have two holy virgins from the same sacred college, who were discovered even by revelation. Two virgins appeared to the lady abbess Euphemia, who died a few years ago, while she was asleep when still a girl at school, and complained that they were left to lie unworthily under the far end of the dormitory which is next to the cellar. She, like a girl, remained silent regarding her dream as merely a dream. When later she grew up, they appeared to her a second time, in the same place, in the form and dress of most beautiful virgins, as far as the waist. As if they said: "We cannot get out of this place except by your help." Then she remembered her first dream, and the one who seemed the more important appeared to her and asked her this question: "What is your name?" She answered: Anastasia." From that time Euphemia began to suggest earnestly to the convent that they should extend the cellar

as far as the end of the dormitory, saying openly that they would find two virgins lying there. She promised also that she would give three pounds towards the common expenses. At last the convent agreed, and as I was told, by Rembodo, our lay-brother, to whom the work was entrusted, when all the earth had been thrown out in the presence of the said nun, those two sacred bodies were found under the foundation of the wall. Before she became abbess she handed them over to us and on the same day a solemn mass was said for them in the convent.

Novice.—I did not think that nightly dreams were of so much efficacy in these days.

Monk.—Often they show where their bodies were lying by burning flames, yet nevertheless these flames cannot be seen by any body as people say unless that person is virgin in body. Conrad the prior of Marienburg was accustomed to tell many stories of this kind of vision, but I omit them not to be too long.

Novice.—Are these holy virgins pleased that their bodies should be thus distributed through different provinces?

Monk.—They think it right to show themselves for this purpose that their memory may be held in honour in many places.

CHAPTER LXXXVII.

About a traveller who obtained by a miracle some relics of them.

A certain holy man of the Order of travelling monks, was being entertained by a lady at Deutz and complained that he had been toiling for ten years to try and get a relic of the eleven thousand holy virgins and nevertheless had never been able to gain one from them. He implored the lady to come to his aid, and she taking compassion on the man

went to their church, wishing to offer prayers to her sisters on his behalf. And while she was praying at the tomb of one of the virgins, she leant her knee against a very great stone which covered it and tried to push it through, of course never hoping to be able to move it. Now see the wonderful kindness of the holy martyrs. As soon as this weak woman put a little pressure upon the stone, it gave way so that she could see all that lay within. And when she saw there was no one in sight, she put in her hand and taking as many bones as she wished, she gave them to the travelling monk. Forthwith the stone which six men could scarcely have moved with the help of levers, easily returned to its former position, and after giving thanks to the holy virgins, she went back joyfully to her house. Although the souls of the saints always look upon the divine face, nevertheless they have respect to their bodies, and when they see us devoted to them, they are much pleased.

CHAPTER LXXXVIII.

Of a lay-brother who was kissed in a dream by a holy virgin.

A certain lay-brother of our Order was carrying to his monastery some heads of the same eleven thousand virgins and from devotion washed them with wine, kissing them when thus washed. That same night a very beautiful virgin appeared to the lay-brother in his sleep and putting her arm about his neck said: "Yesterday when you washed my head, you kissed me in a very gentle way; I now pay you back the same courtesy." He, considering his profession, how it behoved him to avoid the kiss of a girl, drew back his head and thus by that very movement woke himself, and immediately perceived that it was a vision.

Novice.—Since bones of the eleven thousand blessed virgins are found everywhere in the ſtreets and gardens of the city of Cologne, it ſeems to me ſcarcely poſſible that ſtrange bones ſhould not be mixed with theirs.

Monk.—A certain monk of Oldberg where there are ſaid to be a thouſand bodies, told me they do not allow any falſe relics to be mixed up with them.

CHAPTER LXXXIX.

Of the bone of a horſe which was miraculouſly caſt forth from among their relics.

Once when a great number of bodies had been brought to us, a monk ſet to work to waſh them. And when they had arranged them upon the ſeats of the chapter houſe placing them on clean cloths that they might dry, an intolerable ſtench ſeemed to exhale from them, and to infect the noſtrils of everybody. Then lord abbot Goſwin fearing that this ſtench had been created by ſome demon to mock them, in order that he might extinguiſh by it the devotion of the brethren, towards the martyrs' relics, took with him ſome prieſts, and putting on his ſacred robes ſtood with them at the door of the chapter houſe, and thus cried: "I adjure thee, O unclean ſpirit, by Him who is to come to judge the quick and the dead, and the world by fire that if there is any of your handiwork in this ſtench, it be made plain and annihilated, and you give honour to God and to theſe ſaints. Then a wonderful thing happened. Scarcely had he finiſhed ſpeaking when behold an immenſe bone of a horſe leapt out of the midſt of the relics in ſight of all, and was hurled out of the chapter houſe as if driven by a whirlwind. And with it all the ſtench diſappeared, and in its place there came a moſt delightful odour. Then all gave thanks to God, who confounded the demon in the midſt of his work, and glorified his ſaints. Let

this be enough for you to hear about virgins. I will tell you also a wonderful vision, which was seen by a virgin, which will be equally suitable to the above mentioned Orders, and may well close the visions of virgins.

CHAPTER XC.

Of a girl who at the singing of the Te Deum saw the singers carried up to heaven.

A certain priest of Saxony told me lately that there was a little girl in a certain convent whose name he could not tell me, who was permitted to take part in the solemn vigils on festival nights and was compelled to go to bed before the end of the services. One festival when her governess was taking the girl by the shoulder, I think it was about eleven o'clock, she resisted without success, and at last went out very sadly, but stayed near the choir because she wished to hear the rest. And when they began the Te Deum, she saw the heavens opened, and the whole choir with the singers lifted up thither. When they came to the verse, *To Thee all angels cry aloud,* etc., she saw whole orders of angels and individual angels bend down their heads, and on their knees adore God with outstretched hands, at the same time all of them crying out, *Holy, Holy, Holy Lord God of Hosts,* and confessing the Trinity of Persons in the Unity of Being. Just in the same way did the apostles at the verse *The glorious company of the apostles praise Thee.* And when the choir began *The goodly fellowship of the prophets praise Thee,* all the patriarchs and prophets made their adoration in the same way. Also the martyrs came in their varied ranks at the next verse: *The noble army of martyrs praise Thee,* and broke out in praise and fell before His presence. She saw the same thing when it came to confessors and virgins. And when the last verse of the hymn was being sung, i.e. *In Thee*

O Lord have I truſted let me never be confounded, the choir came down to earth again, and the heavens were closed. The girl seeing all this, with many sighs complained that she was defrauded of so great a privilege, which she had seen with her own eyes. And when she wept so abundantly in the morning, the ſiſters found out the cause, but she was unwilling to tell of her vision, when her governess came up to her. And she replied to her: "May God pardon you for taking me away from so glorious a grace this night." Then she repeated to her her vision. The governess said: "Do not weep, my daughter, never again will I compel you to leave."

Novice.—These are wonderful things that you tell me.

Monk.—Would you like now to hear in the eighth place some of those things which have been recognised by sight, hearing and taſte, and yet could not be included among the aforesaid ranks, owing to their diſtance.

Novice.—I greatly wish it, indeed I greatly wish it.

Monk.—As was promised at the beginning of this book, I have set up a ladder, by means of which the saints may condescend to human vision which has two sides, which I have called two kinds of visions, one corporeal, and the other spiritual. Also I have put in eight ſtages, assigning the higheſt to our Lord, and the other six to the six orders of the saints, about which I have said enough. I shall place the visions of divers things in the eighth place, and I shall begin with one which was seen from our monaſtery.

CHAPTER XCI.

About the things which the abbot Herman saw from our monaſtery.

A long time before our community had been sent forth from Hemmenrode, Dom Herman, now the abbot of Marienſtatt, but then a simple monk in Hemmenrode, one night

thought, in a vision that he was ſtanding before the ſtep of the presbytery, and there was given into his hands the crucifix, as is cuſtomary in the sending forth of any community. And there ſtood around him men clothed in white robes. Also he saw in the choir a pure and limpid ſtream, which flowed through both the choirs and upon it a boat. Upon this he embarked when its course was so swift, that the boat would have dashed againſt one of the columns, if it had not been turned aside with difficulty by its rudder, and it did not ſtop until it came to a place very near our present infirmary. There came also with him the above-mentioned men in white robes. Dry human bones fell beyond the wall from outside, together with skulls from every side by some miraculous power. For they were as I remember in the vision of Ezekiel, very numerous. As the community was ſtanding between the mountain of Stromberg and the above-mentioned place, the Saviour, who seemed to be ſtanding among them, drew back one of the monks, with considerable violence, and placed another aside, moving him away more gently. This was the nature of the vision.

Novice.—What is the interpretation of it?

Monk.—God showed him beforehand what the future would be for our monaſtery, which was then indeed hidden though plain enough now. Dom Philip, archbishop of Cologne, knowing how our Order was flourishing in Hemmenrode, and eager to water the dryness of his diocese with that moſt limped ſtream, gained his prayer that a community should be given him from the same house. Twelve of the monks were chosen and the aforesaid Herman was ordained as their abbot. And when he ſtood before the ſtep of the presbytery to take the cross, as he had foreseen long before, he went with them in a ship to the mountain of Stromberg. And when they had lived there for three years, they went down into the valley now called the valley of S. Peter and there they built a wall about which we spoke before. Those dry bones represent laymen without any spiritual grace, who in the valley were converted to the religious life. The river which flowed with such force through the church represents the religion of that house. It is clear through the purity

of its traditions, and full flowing by the fervour of its observances. It was not without reason that he turned the boat away from the column. For when the convent arrived at the before-mentioned mountain and found itself in want of many necessaries, some of them called to mind the buildings and many other things which they had left, and murmured because they desired to return. The abbot Dom Herman after warning them without result of the necessity of perseverance, sailing the boat by pushing away from the column as if with a boat hook, said: Stand still, not one of you shall go back, I have turned my rudder against it. But the one whom Christ drew back, with violence, although indeed he had been enrolled and nominated with the others, but subsequently withdrawn on earnest petition it was John, priest whom the Lord drew quietly aside and caused him to stand by himself. When the convent was sent out, he did not form part of it, because he had only gone by a permission which he had wrung from the abbot.

This is the interpretation of the vision as I heard it from abbot Herman himself.

Novice.—It shows me plainly how nothing takes place without the divine will.

Monk.—While they were travelling on the Rhine, as all of them who still survive, bear witness, they saw over their heads a bright circle in the sky, and seven suns within it.

Novice.—What is meant by the circle and what do you think is to be understood by the seven suns?

Monk.—By the circle I understand the eternity of the Blessed Spirit and by the seven suns, His sevenfold gifts with which the province was to be lighted by the good example of this congregation.

CHAPTER XCII.

Of Rudolph who shrank from touching the aspersorium with unwashed hands.

A certain lay-brother who went out with this community, by name Rudolph, a good and religious man, one day on coming from retirement entered our church with hands unwashed, and according to the custom of our Order, it was his duty to sprinkle himself with holy water, when the thought arose within him : " This water is holy and blessed, and it is not fitting that you should sprinkle yourself with it while your hands are unclean."

And forthwith he heard a clear voice answer him from heaven : " What I have cleansed, thou canst not make unclean." And he understood thereupon that the uncleanness of the heart was more displeasing to God than that of the body. It is purity of heart that is best pleasing to God.

CHAPTER XCIII.

Of the monk who in an ecstasy saw his own soul.

God, wishing to show to a certain monk the purity of his soul, led him into an ecstasy of mind. And in this ecstasy he contemplated a most beautiful boy lying within him. When he returned to himself, he realised that this was his own soul purified, by the mercy of God, from every stain of guilt. For a boy is called puer owing to his purity.

Novice.—I think that it is not safe for a man to tell so much of his spiritual comforts.

Monk.—Divine consolations are obtained secretly through many labours and temptations, and are readily withdrawn if they are made public. I will show you by separate examples that both these statements are true.

CHAPTER XCIV.

Of a nun, who received a miraculous consolation, for the loss of one choice dish.

When a little time ago, in fact during this year in a certain convent of nuns of our Order, extra dishes were being distributed throughout the whole convent (in this case it was fried eggs), by some mishap one of the nuns was forgotten and left out. Yet I do not think it happened by chance, but by the divine will that the glory of God might be shown in her. She bore this omission most patiently, nay, rather she congratulated herself that she had been left out, and when she returned thanks to God, He, the supreme abbot, sent her an invisible choice dish, and with its ineffable sweetness so filled her mouth, her throat and all her body that never in her life had she tasted anything like it. Thus far the material delights. And further, in her mind and soul, God so abundantly visited her with spiritual delight, that she told our abbot, she would be glad to do without all choice dishes, all the days of her life, if only she might be allowed once more to experience such sweetness in similar joys. And this same abbot of ours, in return for her privilege, enjoined upon each of us to say the hymn, Te Deum, at her petition, to give thanks for the event.

Novice.—If God so wonderfully rewards such a little thing in this present life I cannot doubt that He will marvellously reward great tribulations in the future.

Monk.—That consolations of this kind are easily forfeited in this life, I will give you an example.

CHAPTER XCV.

Of a lay-brother who forfeited the refreshment granted from heaven by speaking of it.

A certain lay-brother in Hemmenrode had received from heaven a most sweet refreshment in his prayers, and owing

to this he often neglected his tasks, and his master frequently upbraided him, saying: "Brother, there are fixed times for prayer, and fixed times for work." The other, being a simple-minded man, and wishing to appease his master, replied: "O master if you only knew the reason, you would not blame me. I beg you to give me a kiss." For he thought that the contact of his lips would convey the same impression of delight. But as soon as the master gave the required kiss, the other lost, as I think permanently, and irrecoverably, that grace, as I told above in the forty-third chapter, about the lay-brother, who was granted the power of seeing an angel frequently, but lost that favour by making it known. Elsewhere I have explained that there are many reasons for the withdrawal of grace in this life. Although they may speak frequently of things revealed to them from heaven, yet it is not for this reason that they lose the grace, as has been said above of the lay-brother Henry of Hemmenrode.

CHAPTER XCVI.

Of a travelling monk who had a spirit of prophecy, who appeared to the lay-brother Henry.

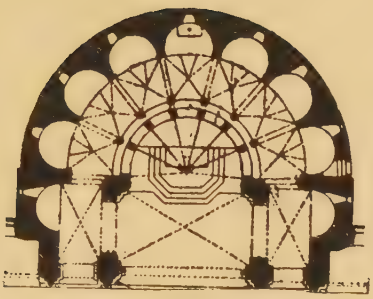
This same Henry was in charge of the grange which is called Hart. One day when he was saying his prayers and meditating while wandering alone round the crops of the farm in the month of May, he noticed under a pear tree which there stands by itself in the field, a man standing opposite him. He was of goodly presence, white haired, with a long beard, and wearing a buttoned-up tunic down to his ankles, and a broad cape which came to his knees, and his face was like that of an angel. He drew near to him, and saluted him saying: "Give me your blessing brother." And the other replied: "May the Lord bless you." Then he went on: "How do you like your Order, my brother?"

When the lay-brother answered: "Very well"; he added further: "It certainly ought to please you, since there is no manner of life so perfect in the whole Church of God." Now since his appearance filled the lay-brother with much reverence, the latter, wishing to give him an opportunity of asking for some favour, said: "Why do you walk abut in this way with bare feet?" When the other replied: "That is our custom"; he went on: "I beg you to let me give you shoes and dine with us." He refused both offers, saying: "A very little food is all that I and my companions need." And when they had talked together privately for a little while longer, he who appeared to be a travelling monk appointed another day for the lay-brother to meet him in the same place. And then going away a little distance in the open field he vanished suddenly out of his sight. Henry was terrified at this sight, and hurried off to Hemmenrode, to his prior Herman, who is now abbot of Marienberg, and told him in order all that had taken place. He replied: "You must be cautious my brother, because not everything which looks like truth, is true. As soon as you see him again in the distance, make the sign of the cross, and when you draw near to him, cross yourself again so that he can see you, and say, Benedicite." And when he had done this, the other smiled and said: "You are quite right to cross yourself, because not everything which appears true, is true. Nor have you learnt this of yourself, but your prior has taught it to you." "I," he said, "love him because he is spiritually-minded, and a lover of discipline and because he prays every day for the church and for his Order." And this indeed was true. He also made mention of Dom Eustace the abbot of Hemmenrode and of Dom Henry our abbot, blaming some things in the former, and praising still more in the latter. Also he repeated all the things which had been spoken in the conclave with the prior or others, like Elisha. Afterwards when the same lay-brother was one day after compline trying to obtain some petition from God by prayers and tears, and did not succeed, he, though the court-yard was shut, and the door of the church carefully locked, entered, and went to him upbraiding him, and saying: "Fool, do you imagine that you can get anything from God by

violence? If you had not been spared just now for the sake of your prior, perchance you would have run the risk of madness." One night this same Henry was sitting before the altar of the sick when a corpse was brought into the church. A certain passer-by, I cannot say whether he was a man or angel, asked by signs where the prior was, and when the other made responsive signs to him that he was in the infirmary, he answered with a sign " Yes, I knew that ; it is well with him there." And making his reverence before the same altar, he departed, and doing the same before the three altars in the apse, he entered the monks' choir and did not appear again. He often testified that he had seen him in the choir walking round in great splendour. And when the lay-brother offered him a tunic and a girdle on behalf of the prior, he refused the tunic but accepted the girdle. " I will give it," he said, " to one of the good monks of Eberbach ; it will be more profitable to him than if I were to use it." Then he gave back the woollen girdle which was indeed cheap enough in intrinsic value, but had become precious by its virtue. And by it cures have been wrought, and it is of especial value in temptations of the flesh. And when he asked to be allowed to show it to the prior, the answer came : " Our Lord sends us frequently to Jerusalem and other equally remote place, and if the prior were to see me, my errand might be delayed by his questions." And he went on : " Tell the prior to be eager to kindle the brethren that they shall not go to sleep while singing psalms for the dead, because they are like soldiers gathered to a tournament ; just so do souls collect for the offices of the dead.

Novice.—I think that while the dead need the help of the living and their zeal in this office, they repay full measure of charity.

Monk.—I will show this by a single example.



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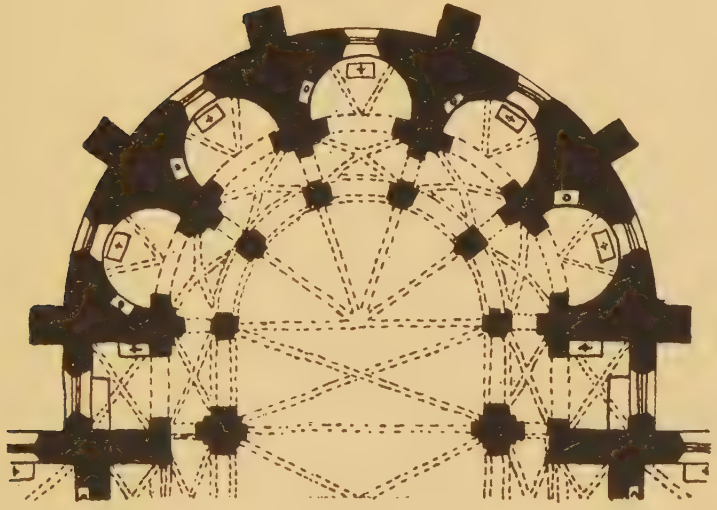

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CHAPELS AT (1) HEISTERBACH AND (2) PONTIGNY

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CHAPTER XCVII.

Of Rudolph, canon of Oldenziel, to whom men in white apparel sang the canonical hours.

There is a canon named Rudolph in Oldenziel, an aged man and very anxious to fulfil all the divine offices. Never was he absent from his place in the choir at any service, so long as he could walk, as our novice Allard teſtifies, who was once his fellow canon.

Once when he was ſuffering under a natural weakness ſo that he was not able to get out of his bed and walk, though he ſuffered no pain, he was unable to recite the office, and he saw some singers robed in white, wearing surplices and the clerical tonsure who came at the hour of service and chanted all the office.

When they had finished, they said: "Let us go away now and allow him to reſt."

Now when he often saw them, and found out that the ſiſter who was nursing him could not see any one, he underſtood that they were the souls of his fellow canons on whom he had himself beſtowed benefits.

Now because I want to hurry on to speak of the sacrament of the body and blood of Chriſt, I put an end here to these various visions.

BOOK IX

PROLOGUE.

Of the Sacrament of the Body and Blood of Christ.

Before I speak with you of the sacrament of the body and blood of Christ, I must remind you ere I approach the subject with fear and trembling, that where faith alone is operative and reason is altogether excluded, discussion cannot be held without danger. Wherefore I do not presume to say anything about it that is new or untried, but rather to summarise what has been said by holy and learned men about it, as they themselves have experienced it.

I shall also add many illustrations which I remember have been told me by trustworthy persons. If in these there should occur any things worthy of discussion, we can raise it on your questions so that all doubt may be removed.

CHAPTER I.

Of the Sacrament of the Body and Blood of Christ. Examination of the nature of a Sacrament, its matter, the cause of its institution and the method of conversion or reception.

All the sacraments of the church are far excelled by the sacrament of the body and blood of Christ.

In this is found the way, the truth and the life.

The way, because it leads to God those who approach it worthily, wherefore it is also called viaticum.

The truth, because those who receive it, are incorporated into Christ. Wherefore it is also called Holy Communion.

The life, because it does not allow the death of the soul to pass over those who are thus incorporated into Christ. And from this it receives the name of Eucharist which means *hearty thanks*.

Of the first the Saviour says: "*I am the living vine which came down from heaven.*" There you have the *way*.

He who came down from heaven is the same who ascended into heaven, carrying with Him all His members, some in fact, but others in hope. Of the second He says: "*My flesh is meat indeed and My blood is drink indeed*" (John vi. 51, 56, 59). There you have the truth.

He says also of the 3rd: "*Whoso eateth this bread shall live for ever.*" There you have the life. The same thing is to be understood about the chalice.

And I imagine that there is mystic significance in treating of the body and blood of Christ in a ninth book, because the number 9 is assigned by philosophers, i.e. as the end of all things it is allotted to death, and Christ who is the life of all gave up His soul on the cross, at the ninth hour of the day.

This sacrament is also performed in commemoration of the Lord's death.

Wherefore the apostle writing in the 1st Epistle to the

Corinthians (xi. 26) uses these words: "*As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come*" i.e. you represent it until He come, i.e. until the judgment day.

That is how the commentary explains it.

When He appears in glory, types will vanish away. Everything which has been said in the former books, to wit, of contrition, of confession, of satisfaction and by singleness of mind are only preparations for this sacrament.

Also, nothing more strengthens faith than those visions, in which we behold with our bodily eyes the actual body and blood which we believe to be hidden under the species of bread and wine.

Novice.—Before you relate the visions I beg you briefly to explain to me what this sacrament is and what the matter of this sacrament is, why it was instituted, what is the method of the change and what the method of reception.

Monk.—We must handle with fear and reverence the sacrament of the Eucharist, because in it faith does much more than human reason. However, I will tell you briefly what our forefathers thought about it. There are three things to be considered in this sacrament, one which is pure sacrament; and a second which is sacrament and matter; and the third which is matter and not sacrament.

Novice.—What is the pure sacrament?

Monk.—Visible species of the bread and wine.

Novice.—What is sacrament and matter?

Monk.—The actual flesh and blood of Christ.

Novice.—What is the real substance and not sacrament?

Monk.—The mystical body of Christ, to wit, the one holy church.

Novice.—Why do we call it a sacrament?

Monk.—Because it is the sign of a heavenly thing. In it, one thing is seen and quite another believed to exist.

Novice.—What is the cause of its institution?

Monk.—Because when the Lord, in the words of Eusebius Emisenus, was about to take away from our sight the body He had assumed, and to carry it up to heaven, it was necessary at the time of the last supper to offer the sacrament of His

body and blood, and consecrate them, that He might be worshipped continuously through which a mystery was offered once for all for our redemption.

Novice.—Where lies the usefulness of this institution?

Monk.—It has a double usefulness, because by the reception of it virtue is increased, that is charity and it is the healer of daily infirmity. Hence Augustine says: "This offering is repeated daily, although Christ suffered but once, because we sin daily in sins without which mortal infirmity cannot live; and because we fall daily Christ is sacrificed for us daily in mystic fashion.

Novice.—What is the form of this sacrament?

Monk.—The form lies in both words and actions. In words, because when these words are uttered "This is my body," and afterwards "This is my blood," the change takes place of bread and wine into the body and blood of Christ. Wherefore Ambrose says: This sacrament is completed in the word of Christ, because the word of Christ changes the creature, and thus, the body of Christ is fashioned from the bread, and His blood from the wine which mixed with water in the chalice, by the consecration of the heavenly word.

Novice.—How does this change take place?

Monk.—The change takes place in an ineffable fashion. As has been said when these words are uttered: "This is My body" the bread changes into the body of Christ by the power of God through the ministry of the priest. The same is to be understood about the wine, the unessentials remaining nevertheless unchanged, to wit, the colour, weight and taste.

Novice.—Can this sacrament be performed in any other grain than corn?

Monk.—As the blood can only be made out of wine, and that pressed from the grape, in like manner the body of Christ can only be made out of wheat when it has been made into bread; because the Lord compares Himself to a grain of corn as also to bread.

Novice.—What is the method of reception?

Monk.—It is received in a twofold manner, spiritually and sacramentally. The good receive it in both senses but the

wicked receive it only sacramentally. So that He that eateth not, eateth and vice-versa.

Novice.—Why is it received in both kinds since the whole Christ is present in each kind?

Monk.—In order that it might be made clear that He took upon Him the whole human nature to redeem the whole of it for bread refers to the body and wine to the soul. Let this brief account be enough for you since it is more fully treated of in the catechism.

Novice.—Now I believe what has been said, but, nevertheless, I desire to have four points proved to me by illustration rather than by explanation.

The first is that the true body of Christ born from the virgin is present under the species of bread; the second is: that the actual blood is present under the species of wine; the third: that those who worthily celebrate or communicate, are deserving of grace: and (*fourthly*) of punishment, if unworthily.

Monk.—I will give several examples of each, for they are very necessary to our faith and have been told me by trustworthy persons.

CHAPTER II.

Of Gotteschalk, of Volmarstein, who saw in his hands Christ under the form of an infant.

There was in our house a monk named Gotteschalk, born indeed, in the fort of Volmarstein, a canon of Cologne cathedral.

Before his conversion he had been a most wanton man, but still of great nature. He had a fair knowledge of literature; but a spirit of patience and piety carried him forward to a perfection of the higher life. Six years before this when he was before a certain private altar on Christmas day filled with devotion and shedding many tears, as he was wont,

and had begun as usual, to wit, "Unto us a son is born," and the transubstantiation had taken place, forthwith he found in his hands and saw with his eyes no longer the appearance of bread, but a most glorious infant, indeed, Him who is most beautiful in form compared with the sons of men on whom also angels desire to look. Kindled with His love and transported with His wondrous beauty, he embraced Him and kissed Him. Being afraid that any delay might upset the others who were there, he laid the Beloved on a corporal and he took again the sacramental form in order that the mass might be accomplished. So long as that blessed saint saw the appearance of the child, he saw there no species of bread and vice-versa. And when he had revealed the vision to another, keeping back his own part in it and that other had repeated again to others, one day he was questioned about the author of so great a vision and replied: "In my hearing most certainly on that day Christ was seen here;" and he would say no more. Afterwards, he disclosed the vision to two priests, Theophilus of Lureke and Constantine. And when Winandus our infirmarian understood this, whilst the other was in the infirmary, he said to him: "Good brother Gotteschalk did you see the Saviour in the mass? And when he replied quite simply, he asked further: "In what form? and he answered: "In the form of a child." And the other said: "What did you do to Him?" He replied: "I kissed Him on the mouth." Winandus said: "What happened afterwards?" He said: "I laid Him upon the altar, He resumed His former appearance and I received Him."

He told the same story at his death when he was making his confession to Dom Henry our abbot.

Novice.—These are glorious things that you tell, but I marvel that such revelations should be made even to a monk. As the Lord deigns to show Himself to the righteous to reward them, so also does He sometimes to unrighteous priests for their improvement. Here is an example.

CHAPTER III.

Of Adolph, the priest who saw the host transform itself into the virgin and child and then into a lamb, and last of all into the crucified.

When the lord abbot, on his way into Friesland to make a visitation, had told the aforesaid vision to a certain knight, the latter repeated the story to Adolph, priest of Dieveren. And when he heard it, he sighed and said: "To what purpose does the Lord God show such visions to holy men who are perfect in the faith. They ought to be revealed to a sinner and others like me who often have doubts about this sacrament.

One day when this Adolphus was celebrating mass and before the "Agnus Dei" had lifted up the host to break it, he saw the virgin in the host itself, sitting upon a throne and holding the infant to her breast. Wishing to know what was on the other side, as soon as he turned to the host he saw a lamb in it and when he again turned, he saw in it, as if through a glass, Christ hanging on the cross with bent head. When he saw this, the priest was terrified and stood for a long time thinking whether he ought to stop there, or finish the office. When he had appeased the Lord with his tears, the sacrament took again its former appearance and he completed the mass. And when the congregation wondered at the delay, he went up into the pulpit and told the people the vision with many tears and that very hour fifty men took the cross at his hands. For it was the octave of the apostles Peter and Paul.

And I do not wonder that Gotteschalk was not able to look upon Him so clearly and so joyfully whom he daily sacrificed and received to his own condemnation. For he lived with a concubine.

I have heard lately that he began to amend his life on the occasion (as I hope) of this vision and placed the woman in a convent of nuns in Rennengen. This story was told me by our fellow monk Bernard and he heard it from Adolphus himself. The Saviour condescends, as I said at the beginning,

to show the reality of His body, in this sacrament to good priests in order that they may be comforted ; to those who are wavering in their faith that they may be strengthened ; to those who are living ill that they may be warned. Here are examples.

CHAPTER IV.

Of the bishop of Livonia who saw the Lord on the altar.

The venerable bishop of Livonia and master Lambert, dean of the Holy Apostles in Cologne when, a few years ago they were going together to the imperial court and on the road were talking together on the scriptures, fell upon the subject of the body of the Lord. When the dean set forward the Christian faith in this sacrament, the bishop replied: "I know a priest who a little while ago saw Christ on the altar with his bodily eyes. And when the dean tried to find out what person was worthy of so great a vision and did not succeed, on the last day before they separated, the bishop confessed to him that it was himself. The dean told this story to the provost of Ober-Pleiss, and he told it to me.

The following story declares how God also shows His flesh to those who are in doubt about this sacrament.

CHAPTER V.

Of the priest of Wickindisburg who felt a doubt in saying the canon and beheld raw flesh.

And it is less than two years ago since a priest who was in doubt about the sacrament of the body of Christ celebrated

in the caſtle which is called Wickindisburg and when at the canon he was hesitating about so wonderful a change of the bread into the body of Chriſt, the Lord showed him raw flesh in the hoſt, when also, this was seen by a nobleman named Widekin who was ſtanding behind him, after the mass was over, he drew the prieſt apart and confessed that he also had been in doubt about the sacrament at that very time. And each told the other how he had seen raw flesh in the hoſt. This Widekin had a daughter, married to Syfrid of Runkel, a niece, a daughter of his ſiſter the abbess of Rheindorf who told me that she had seen the same vision the year before.

Would you like to hear how the Lord shows two prieſts of evil life that He is crucified by them?

Novice.—Very much.

Monk.— Liſten then to this terrible vision.

CHAPTER VI.

Of a prieſt who keeping the hoſt in his mouth with wicked intent, found himself unable to leave the church.

A certain licentious prieſt made love to a woman, and when he could not gain her consent, while saying mass, he kept in his mouth the moſt pure body of the Lord, hoping, if he were to kiss her that her will would be bent to his by the power of the sacrament. But the Lord whom we find saying by Zacharias the prophet about such prieſts *"And your people crucify Me all day"* prevented his wickedness in the following way.

When he desired to go out of the door of the church, he seemed to have grown in such a way that he knocked againſt the ceiling of the church with his head. The unhappy man in terror, drew the hoſt from his mouth, and because he was nearly out of his mind, tried to bury it in the corner of the

church. In fear that divine vengeance would quickly fall upon him, he confessed his sacrilege to a friend of his who was a priest. Both priests went together to the spot and moving away the dust, found not the species of bread, but the figure of a man hanging upon a cross, small indeed in size, but wholly composed of flesh and blood. What they afterwards did with it or what the priest did, I do not relate, because it is a long time since these things were told to me by the precentor Herman who knew the story well. That man was worse than those who crucified Christ actually.

Monk.—It is true that if they had known, they would never have crucified the Lord of glory. This man showed contempt for Him whom he knew and by his contempt re-crucified Him. I think I have shown you enough that the true body of Christ lies under the form of bread and in that the transubstantiation takes place as much at the hands of evil priests as of good.

Novice.—If all priests knew this story and believed what they heard, I think that they would honour more than they do now the God made sacraments.

Monk.—It is a very miserable thing that this sacrament which was instituted for us men and for our salvation, should find us so lukewarm about it when the brute beasts, and even the worms and reptiles, recognise the creator in it.

CHAPTER VII.

Of the body of the Lord which was stolen from a church and its place of concealment revealed by oxen in a field.

In a small town called Comede some thieves by night broke into a church and among other things carried off the vessel containing the body of the Lord. But when they found in it nothing but relics and the pyx with the sacrament, they

took no more care of it and laying down the pyx in a furrow on a field close to the town they went off in confusion. When in the morning a peasant was ploughing the same field with oxen and the animals came near to the pyx, they stood still in terror. And when the ploughman urged them forward and they would not go, sometimes drawing back and sometimes wheeling out of the way, he cried angrily: "What devil has got into these oxen?" For he could not see plainly because he was working at dawn. But when he looked more carefully, he discovered the pyx just in front of the feet of the oxen and close by it the vessel of the church. Then understanding the cause of their rebellion he let them loose in the field and ran back to the town and told all that had happened, both to the priest and to everybody else. A troop of asses showed Him a similar honour by coming down from the road into the mud, as I remember I related in the ninety-eighth chapter of the fourth book. Hear now visions glorious enough about tiny creatures.

CHAPTER VIII.

Of bees who built a shrine for the body of the Lord.

Once a woman kept a large number of bees, which were no profit to her, but kept dying off, and when she tried to find a remedy for this misfortune, she was told that if she placed the Lord's body among them, the plague would quickly be stayed. She therefore went to the church, and pretending that she wished to communicate, she received the Lord's body; which she immediately withdrew from her mouth when she returned from the altar, and placed it in one of the hives. Wonderful power of God! The insects recognised their creator, and built a most beautiful chapel with wonderful skill from their sweetest honeycomb for their most gracious guest, and placed in it an altar of the same material, and laid upon it the most sacred body. And the

Lord gave His blessing to all their work. And when in course of time the woman opened the hive, and saw the aforesaid shrine, she was terrified, and ran to the priest, and confessed to him all she had done and seen. Thereupon he took with him his parishioners and they came to the hive, drove away the bees flying round and buzzing loudly to the praise of the creator, while they admired the walls of the chapel, its windows, roof, bell tower, porch and altar, and carried back to the church the Lord's body with songs of praise and thanksgiving. For although God is marvellous in His saints, He is shown yet more wonderful in these the least of His creation. Lest anyone should show such presumption in the future, I will tell you a terrible happening, which was related to me last year by the abbess of the Island of S. Nicholas.

CHAPTER IX.

Of a woman who was stricken with paralysis because she had spread the Lord's body over her cabbages.

In the same island there was a girl possessed of a devil; she was a lay-woman and I myself saw her there. When the devil was asked by a priest why he so cruelly tormented Hartdyfa de Cochem for so long a time, he replied by the girl's mouth: "Because she has deserved it over and over again. She has spread the Most High Himself over her vegetables." And when the priest did not fully understand what he meant, yet the other was unwilling to explain, he went to the woman and told her what the devil had said about her, urging her not to deny if she understood. And she immediately confessed her fault and said: "I quite well understand what he meant, a thing which I have never disclosed to any man before now. When I was a young girl and undertook the duty of cultivating the garden, one night I took in a vagabond woman and gave her hospitality. When

I had put before her the losses of my garden telling her that all my vegetables were devoured by caterpillars, she replied: 'I can tell you of a good remedy. Take the Lord's body and break it up small and sprinkle it over the vegetables, and immediately the plague will be stayed.' Foolish woman that I was, I was more anxious about my garden than about the sacrament, and when on Easter Day I received the Lord's body and took it out of my mouth and did with it as I had been told, it became a torment to me as well as a remedy for the cabbages, as the devil can witness."

Novice.—This woman was more cruel than Pilate's servants, who spared the Lord when dead, that a bone of Him might not be broken.

Monk.—That is why even to this day she is atoning for her terrible sin, and suffers unheard of pain. Let those who use the divine sacraments for wordly gain, or what is worse wickedness, for wrong doing, consider not the guilt but its punishments. If even insects forget the reverence due to the sacrament, they will one day pay the penalty.

CHAPTER X.

Of the fly which hovered over the Lord's body at the hour of reception and was punished with death.

Last year one of our priests was celebrating the daily mass in honour of Our Lady in the presence of the bishop Theodoric, and a big fly began to hover over the chalice so importunately at the very moment of consecration that it seemed almost determined to enter the chalice by force. The priest trembling and fearing since he had his hands occupied and failed in his attempt to blow away the fly, again and again by a cough called to his aid Henry the deacon, who at that moment was giving the pax to the bishop. Then the fly rising higher in swift flight, there paid the penalty of its presumption because

soon afterwards when the reception and the absolution were over and the priest whom it had annoyed was still looking on, it fell dead like a stone between the corporal and the chalice. And the deacon threw it away from the altar.

Novice.—I am greatly pleased with this account.

Monk.—The Lord also sometimes works miracles in simple bread, which has been set aside for this great sacrament.

CHAPTER XI.

Of the mice, who when gnawing round the outside of the blessed wafers which had not yet been consecrated did not touch the sacred monogram.

I think that less than a year has passed since several wafers which had been rejected by the ministers on account of cracks or swellings were thrown away in Eberbach onto a window close by the altar. But several mice came and ate up all that part which lay outside, and the rim, and in no way injured the sacred letters which lay within. The sacristan saw this and considered it miraculous.

Novice.—May I ask what it is that mice or worms can consume in the sacrament of the altar.

Monk.—Only the species of bread, but in it Christ is seen and touched and it is an insult to Him if anything unworthy approaches. Because His true body lies hidden beneath it, it is glorified. And because it is immortal, it cannot see corruption ; and because it is so splendid we cannot see it ; and because it is spiritual we cannot touch it. It is not even touched by the priest who takes it in his hand, except through the means of the species of bread. The species itself may be seen broken, eaten, may satisfy, may see corruption, and be insulted. When any of these things is attributed to the body of Christ, you must understand it of the species only. So great is the

glory of this sacrament that not only animals who possess a moving life, but even the invisible elements feel its power. Here is an example.

CHAPTER XII.

Of the Lord's body which when cast into the river drowned some heretics.

At that time when the Albigensian heresies began to show themselves some wicked men supported by the power of the devil displayed certain signs and wonders by which they bolstered up these heresies and overthrew the faith of many. They walked upon the waters and did not sink. A man of sound faith and religious life perceiving this and knowing that true signs could not co-exist with false doctrine carried the Lord's body in the pyx to the river where these men were to display their power to the people, and he said in the hearing of everybody: "I adjure thee, O devil, by Him whom I carry in my hands that you exercise no tricks on this river to pervert this people by means of these men. After these words the priest much troubled cast the Lord's body into the stream on whose waters these men were walking. Behold the wonderful power of Christ. As soon as the sacrament touched the elements, trickery gave way to truth, and those false saints went down like lead into the deep and were drowned. And immediately the pyx containing the sacrament was carried away by angels. When the priest saw all these things, he rejoiced indeed over the miracle but grieved at the loss of the sacrament. Passing all that night in tears and lamentations in the morning he found the pyx with the sacrament on the altar. This story was told me at the time it happened. Another miracle happened in the sea regarding the Lord's body and I will not pass it over in silence.

CHAPTER XIII.

Also of the Lord's body which when a ship was wrecked, floated to the other ships.

When in that great expedition ships collected from all parts of Germany entered upon their voyage, the priests were ordered for various reasons not to have the Lord's body in any of the ships. And all obeyed these orders, one ship only of the Frisians refusing to obey, and quickly paid the penalty of its disobedience. It was wrecked as if by a judgment of God and the pyx containing the Lord's body with everything else which had been placed in the ship. But the men were saved by the other ships which came to their help. And behold they saw at a distance the pyx floating in the sea, and it came to the ships with so swift a motion that it seemed to have been driven by sails. And when it had been taken up into one of the ships, another miracle was seen to take place. Though its lid was open and unfastened by any hand, yet not even a drop of water got in among all those stormy waves. Herman, dean of Gereon in Cologne, who was there and saw all this, used to tell the story as if it were a great miracle. The earth itself recognised its creator in the sacrament.

CHAPTER XIV.

Of the Lord's body which fell from the hands of the priest and made a miraculous mark upon the stone pavement.

When on a certain feast day the parish priest of S. Columba in Cologne was communicating the people at Easter, a wafer slipped from his hand and fell upon the pavement which

was laid with tiles. But that the Lord might show that He was Lord of the earth as well as of the sea, immediately the wafer touched the ſtone although it was so light a weight to all appearance, it overcame the hardness of the tiles so that both the rim and the monogram showed clearly upon the pavement, as would happen if it impressed upon the softeſt of wax. The prieſt in terror immediately picked it up and dug out the tile, both he and many others being terrified at the sight of so great a miracle. The prieſt not knowing what to do scraped the miraculously marked tile with the wafer and placed the duſt among the relics. Our fellow monk Arnold told us that he was present. And that the Lord might show His power over the air he permitted something like this to take place.

CHAPTER XV.

Of the wafers which were thrown out at Haynrode by the madness of the prieſts.

In the town which is called Haynrode, there lived a prieſt named Everard. A few years ago he invited the prieſts of the neighbourhood to come to the feſtival of his church. While they were solemnising vespers and rejoicing rather excitedly round the altar, one of them accidently overthrew the pyx containing the Lord's body hung over the altar and shook five wafers out of it. When the others saw this, they immediately ſtopped the service. Having looked for the wafers and not being able to find them, they dismissed the congregation and locked the doors while they searched every corner. And when they ſtill had no success, one of them by the divine will climbed up a gallery which ran round the wall and saw the wafers arranged in the form of a cross. Now this gallery was much higher than the pyx. The air

was obedient to its creator whose body in falling was upheld by the air that it might not reach the ground, but it was taken up by angels and carried to this lofty place. This story was told to me by Matilda, the abbess of Füssenich. Fire also has acknowledged the power of this sacrament.

CHAPTER XVI.

How a church was burnt down and the Lord's body left untouched.

Not long ago a certain church in our province was burnt down. And when everything which could be burnt, had been reduced to ashes and the flames had died down, men who went in, found only the pyx with Christ's body lying uninjured on the altar. When this story was told to Conrad, the prior of Marienstadt, and to several as a great miracle, as indeed it was, they gave glory to God and were very greatly strengthened in their faith by this. You see from these stories which I have told you, the plainest proofs that every creature, whether, like men, rational, or, like the animals, irrational, and indeed all insensible elements, such as water, earth, air, and fire plainly recognise the power of this divine sacrament.

Novice.—You have shown me quite plainly that the true body of Christ lies beneath the species of bread ; but now I beg you to show me by similar illustrations that this true blood lies beneath the species of wine.

Monk.—You shall learn that there are similar causes of the following visions as of the preceding. For instance the appearance of blood is shown to some, like the good, as a reward for their devotion, and for the comfort of those who have doubts about the sacrament, and to rebuke those who are living in sin. Here are examples.

CHAPTER XVII.

How abbot Daniel saw the appearance of blood in the chalice.

Daniel, abbot of Schönau of blessed memory, who was once our prior, was one day celebrating mass, when he saw in the chalice the appearance of human blood. And as at that time he knew himself to be free from mortal sin, he did not think it was granted him for his condemnation, but hoped it was sent for his consolation. A witness of this vision was Gerard, one of our monks, who at one time was his fellow canon in Cologne cathedral. This vision may be compared with that of Gotteschalk, who saw the Lord in the shape of a child beneath the appearance of bread, as I told you in the second chapter. Further, that the appearance of blood is sometimes shown to those who doubt about the sacraments, to strengthen their faith, the following story shows.

CHAPTER XVIII.

Of Heylard, a priest of Wuninsdorp, who saw the appearance of human blood in the chalice.

Heylard, priest of Wunisdorp, one day was saying mass in the church of the aforesaid town and by the suggestion of the devil was perilously wavering about the reality of the sacrament, and when he came to the Lord's Prayer at which the uncovered chalice is generally placed upon the altar, he saw in it human blood in the place of the wine and was terrified. As if the Lord were saying to him: "If you do not believe in the sacrament, let this experience teach you the truth. And since faith is the road to sight, let this sight of my blood recall you to faith." Now that appearance lasted until the reception. There were present at that mass

Hildebold, count of Limber, a man who was not very Catholic either in faith or works. But Heylard being fearful for himself told the vision to master John, the dean of Aix, who told it to me. And the following illustration shows that sometimes visions of this kind take place not only owing to the fault of the priest, but also through the want of faith of those who are present.

CHAPTER XIX.

How a citizen of Hildesheim saw at the canon the chalice overflowing with the blood of the Lord.

The aforesaid master John also told me of another very terrible vision of the Lord's blood. When a priest named Albero was celebrating the mass in the church of S. Walburgis in Hildesheim, which was his native place, a citizen who was standing behind him, and did not believe in what was being done, saw the liquid in the chalice overflow so that it covered the whole surface of the altar, boiling over like a boiling vessel. He was very much frightened by this vision and I hope that by it he was brought back to his faith in the sacrament. And indeed this overflowing had the appearance of human blood. It was as if the voice of Christ were saying to him: "I suffered on the altar of the cross for your sake and my blood was poured out like water, and do you have any doubts about your healing?"

CHAPTER XX.

Of the scholar Hertwig who saw the appearance of blood in the chalice in Reysene.

John, pastor of Reysene, own brother to our monk Bernard, was one day saying mass and a certain adult scholar named

Hertwig was serving him. And when he after the reception of the body and blood of Christ was pouring wine into the chalice, he saw in it the appearance of human blood plainly visible. The priest however was not able to see it and this perhaps because he was not in a state of sin. When he grew up, this same scholar deserted the priesthood and became a soldier and never up to this day revealed that he had poured out the blood of Christ, because he became a robber and persecutor of many. I will tell you of another vision about which it is uncertain whether it appeared because of any merit or fault of the priest or the congregation.

CHAPTER XXI.

Of Hildebrand, the priest of Neynstede near Covorde who with two soldiers saw the appearance of blood in the chalice.

Hildebrand, priest of Neynstede near Covorde, was one day saying mass and when the transubstantiation took place, he saw in the chalice the sacramental blood transformed in the way we have often related. Desirous of having witnesses of so great a miracle he called up two soldiers of his parishioners who were present at this mass and when with the priest they saw no wine in the appearance of blood, they were greatly terrified ; but nevertheless their faith was much strengthened.

Novice.—I see clearly enough that this would be true of the priest and of those who were present ; but I wonder if ever a miracle of this kind happens for the sake of those who are not there.

Monk.—Yes, indeed and not only once, but frequently.

CHAPTER XXII.

Of a corporal which was ſtained with the sacrament and could not be cleaned until a recluse who was in doubt, had seen it.

A certain prieſt in the diocese of Cologne, when he was once saying mass, by the wisdom of God spilt a chalice containing the blood at the canon on the corporal. And immediately it took on the appearance of human blood. And when after saying mass the prieſt was deeply grieved over this accident and was washing it over the chalice carefully, he was yet unable to wash out the ruby colour. Then being the more terrified he begged for the prayers of all his parishioners and washed the corporal again, but ſtill the ſtain perſiſted. When he saw this, he took with him the sacred linen and went to Rudolf, scholaſticus of Cologne, a man of great reputation, and told him of the mishap shewing him the corporal and how no water would wash away the ſtain of blood and proteſted that it could not be removed by any art or prayer. And this wise man answered him as follows: "Is there anyone in your parish who has any doubts about this sacrament?" The prieſt replied: "There is a recluse who has frequently been in doubt about it." Then the other said: "Go and show it to her; perhaps it is on her account that God does not suffer the marks of blood to be removed from this corporal, so that when she sees them her faith may be ſtrengthened." And when he had done this, the woman was terrified and believed and forthwith God reſtored its ancient pure colour to the linen.

CHAPTER XXIII.

Also of a ſtained corporal on which human blood was visible.

A similar accident happened in our neighbourhood, but it had a different ending. A prieſt was saying mass hurriedly

and carelessly in a church whose name as well as that of the priest has escaped me, when he spilt the chalice. But being afraid if such carelessness should come to the ears of the authorities, he might be suspended for a long time from officiating at the altar, he said nothing about the accident and when the mass was over, he folded up the corporal and went away. For he thought that no one had seen the mishap. Now that priest happened to be of an ill life, very unsteady and careless. But the bell-ringer who had noticed his carelessness, unfolded the corporal after the priest had gone and he saw to his astonishment a red wet stain everywhere where the wine from the chalice had been spilt. Immediately the man terrified by a sight so wonderful hurried to Cologne and told Conrad who is now provost of the cathedral and was then dean and called together the other priors and told them exactly what had happened to the priest and what he had seen. Then they ordered him to come back to Cologne on a certain day and bring with him the corporal that they might be the more sure of the truth and might consult how such negligence ought to be more fully atoned for. At the time I happened to be at Cologne and all this was told me by Bernard who was a canon of the cathedral. What was done after this I never heard. Are you satisfied with all these examples or do you desire more?

Novice.—What you have said has so thoroughly satisfied me that I do not say I shall believe, but more than that, I know that the wine becomes the true blood of Christ after the consecration. For when the apostle said that *faith is the substance of things hoped for, the proof of things not seen* (Heb. xi. 1), things which are seen so plainly as you have told me, can no longer be said to be believed but known. And what has been seen under such ample testimony, I count myself to have seen.

Monk.—I will further add two examples by which you may learn that God even works miracles in simple water to give glory to this great sacrament.

CHAPTER XXIV.

Of the sick man for whom the water of the ablutions was changed into blood.

A certain priest, as was told me by another who was both a priest and a religious, was visiting a sick man. The invalid was a layman. And he said to the priest: "Sir, have you said mass to-day?" And when he replied: "Yes," the sick man went on: "I beseech you in my presence to wash the hands which have handled the sacred body and blood of Christ, and this water will serve as an antidote for my sickness." And when he had done this, the water was placed in a clean phial. And when the sick man had drunk from it, he bade them place the rest in a box and cover it over carefully. After this when he desired the same water, a servant went to the box and found in the phial not water, but pure blood. And when he told this, the sick man sent for the priest, who carried off the phial to the church and placed it among the relics.

Novice.—What is your opinion about that blood?

Monk.—I do not think it was the blood of Christ, because water is never turned into it, nor even wine without the due benediction of a priest. But God transformed the pure elements because of the man's devotion that he might show that all the faithful everywhere may take spiritually that same blood which the priest takes daily in church sacramentally.

CHAPTER XXV.

Of a noble lady who received the last ablution by means of the bread and found it turned to blood.

A certain noble lady of Endenich, as she had been taught by someone, received upon bread the last ablution from the

fingers of the priest, believing that if she buried it in the four quarters of her land, no inclemencies of weather nor hail would injure her crops. Meanwhile she placed the bread in her box until a suitable time should come, when she might scatter it over her land ; but she found it changed into congealed blood. Greatly terrified she showed it to her husband and the priest. Then all were summoned by the priors of Cologne and the priest was heavily punished, the others with difficulty clearing themselves of any wicked purpose as the cause. For it is displeasing to God if the sacrament is used for any temporal advantage.

Novice.—I am glad to hear what you say and now I beg you to give me illustrations of those who use it worthily.

Monk.—First I wish to show you how the life of priests who consecrate worthily, ought to be regulated.

CHAPTER XXVI.

What sort of life priests ought to live.

The glory of a priest's life lies chiefly in two things, namely, chastity and knowledge. He ought to be both chaste and learned. You have an example of chastity in Zacharias, the father of John the Baptist, about whom S. Luke says: *And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own house* (Luke i. 23). For during the term of their office in the temple the priests who were occupied with so many duties, were not only bound to abstain from the embrace of their wives, but even from entering their homes. But our priests who have no carnal succession, but are only selected for spiritual aptitude and who have to be at the altar every day, from these complete chastity is expected. That moreover he ought to be learned Malachi witnesses when he says: *For the priest's lips should keep knowledge and they should seek the law at his mouth, for*

he is the messenger of the Lord of hosts (Mal. ii. 7). This is the reason why Eli took his seat before the door of the tabernacle that he might answer every questioner. Also Hos. iv. 6.

Novice.—Are all ignorant priests to be rejected by the Lord?

Monk.—No, those who have not the opportunity for outward knowledge, let them have, as was said before, *their loins girded and their lights burning,* that is, good works (Luke xii. 35). Moreover if they are not able to give light to those committed to their charge by preaching, let them be zealous to kindle them to divine love by the example of a good life. When the priest goes to the altar of God, he ought to wash his face, his mouth and his hands, that is from the stains of thought, word and deed in the brazen bowl which Moses made from the mirrors of the women. The water stands for contrition, the hand-cloth for confession. What he washes with the one, he wipes with the other. The mirrors of the women are the examples of saintly souls, such as the faith of Abraham, the obedience of Isaac, the gentleness of Jacob, the courtesy of Moses, the humility of David, the zeal of Elijah, the piety of Josiah, the chastity of Daniel. If the priest reckon himself among these, he will easily recognise his own imperfect actions.

Novice.—You have shown me what ought to be the quality of the celebrant ; now will you show me wherein lies the power of celebrating.

Monk.—I will tell you in a few words all that I have read or heard about this.

CHAPTER XXVII.

What is needed in the priest to perform the act of consecration.

Three things are required in the priest that he may be able to consecrate and these are ritual, words and intention. A

fourth may be said to be the material substance of bread and wine.

Novice.—Supposing that after the blessing of the bread there is found to be no wine in the chalice through some carelessness?

Monk.—According to the custom of our Order we are compelled to believe that the body of Christ is present, because we do not repeat the blessing of the bread but only of the chalice. My opinion is that this is the case if the priest after uttering those words "This is my body," should stop or be unable to proceed to the blessing of the chalice. Master Peter the precentor and his followers do not agree with this and say that the transubstantiation of the bread into the body of Christ cannot take place until those other words are uttered "This is my blood etc." Many doctors seem to contradict this in their writings and so also do the words of the gospel. First the Lord blessed the bread offering it to His disciples as no longer bread but His body. And later when the supper was over, after an interval he blessed the cup. Who would dare to say that Christ's body was not there until the blessing of the cup? No one in the world.

Novice.—Is the blood of Christ present in such a case?

Monk.—Yes, but in the body, not in the chalice. For Christ's body is not bloodless, nor is it there by any change because before the utterance of the words "This is my blood," the wine is not yet changed into blood.

Novice.—Give me an illustration to show how the body of Christ is present under the form of bread before the blessing of the cup.

Monk.—In the second chapter above you have an illustration in the vision of Gotteschalk, who, as soon as these words were uttered, "This is my body," beheld Christ in human form.

Novice.—If the whole Christ is there immediately, it seems to me superfluous to consecrate the cup.

Monk.—The church celebrates the sacrament under both species that the reception of the body and soul in Christ and the deliverance of both may be signified to us. And there is no less reality in either nor is the sacrament less effectually

received under either form. For there is the same principle according to Hilarius in the body of Christ as was previously in manna ; of which he who collected more than he needed, had none over, and he who had gathered less, found he had no lack.

Novice.—I am clear now about these things.

Monk.—Having premised this, it will not be without profit to see how much grace and glory are deserved by priests who worthily perform the act of consecration.

CHAPTER XXVIII.

Of a priest in Hemmenrode in whose hands Christ was seen during the canon.

A certain aged priest in Hemmenrode named Henry died a few months ago, a holy and just man, who for many years had been sacristan in that monastery. When he was celebrating one day at the altar of S. John the Baptist in the chapel of the lay-brothers, one of them who was present, saw the Saviour in human form in the hands of the priest, though he himself saw him not. One of the elder brethren of that house told me this story.

CHAPTER XXIX.

Of the abbot Herman, in whose hands Henry of Hart saw Christ in the mass.

When the lord abbot Herman was one day saying mass in the same monastery and, I think, at the same altar, Henry, a lay-brother of Hart, of whom I have often spoken above,

at the canon he saw a dove of wonderful whiteness sitting close to the chalice. Also before reception, leaving the hands of the abbot it was seen to go up to the top of the cross. Then presently coming down under the appearance of bread He was received by the priest. And from this vision we gather that the true body of the Lord lies beneath the species of bread and that this ineffable transubstantiation is wrought by the power of the Holy Spirit. Herman however did not see the vision.

Novice.—I have no doubt about the case of ill-living priests, but why good priests do not see Him whom they believe to be present on the altar, I greatly wonder.

Monk.—So that their merit may be greater by not seeing and yet believing. Gregory says that that faith has no merit to which human reason offers experience. When this same Herman was living as prior in Hemmenrode and was praying during matins to God one night that He would deign to reveal to him something about his spiritual condition, as soon as he sat down and closed his eyes, a certain one who was present with him, pointed out the tray on which silver cups are wont to be carried by communicants. And he, as he told me, remembering his prayer said within himself: "How can this vision of a humble tray have anything to do with our spiritual condition?" Inmmediately he lifted up the upper cover whose top ended in the shape of a knot and lo! he saw the pyx containing the Lord's body hanging from that knot by a golden chain and forthwith the vision disappeared. And the prior recognised that it had been the Lord's body which was continually enclosed by memory in the covering of his heart and he hoped from this that his condition was less despicable than before in the eyes of the Lord. How greatly grace is increased in priests who celebrate rightly and how their merit grows, is shown by the following visions.

CHAPTER XXX.

Of a priest who during the canon was lifted up above the ground.

I know a priest of our Order who received from the Lord this favour that every time he celebrates the mass with devotion he feels himself raised up in the air to the height of a foot from the beginning of the canon until the reception of the sacrament.

And no wonder, for devotion is like a fire and ever tends upwards. Nor is it much to be wondered at if sometimes it draws with it its outward shell. Certainly the mind is its inward shell or domicile. And it has the greater power over it because it raises it to heaven. And when I found so great grace in another priest, who was his dear friend, I wished to know the truth and not without fear I began to make enquiries of him about what I had heard. And he immediately covered with shame yet confessed that it was so because he was unwilling to put me to confusion. And whenever he celebrated hurriedly and without real devotion or when he was distracted by the noise of the people, the aforesaid grace was taken from him.

Novice.—I gather from this of how great importance is the complete silence of those present that the priest may find full devotion in saying mass in silence.

Monk.—You are quite right. If a priest under the law entered into the holy of holies to pray for the people and all the people, as we read in the case of Zacharias, stood without for the hour of incense that they might not interrupt him in his prayers, how much more ought the priest of grace who is offering to the Father not any corruptible sacrifice for one nation, but the Son for the salvation of the whole world, to receive at the altar the greatest peace and silence? Wherefore also the blessed Ambrose used to warn the congregation after the gospel that they should restrain themselves from any coughing or any movement at the time of the canon. But how devotion is like fire and how it tends upwards, as I said before, will be shown by the following vision.

CHAPTER XXXI.

Of Ulrich, a monk of Villers.

Two years ago a monk named Ulrich died in the convent of Villers in Brabant. He was a young man of a well-regulated life and full of grace in manner and virgin both in mind and body. Fifteen days before his death he was celebrating mass in Namur, as the prior of that place told me, when a venerable recluse named Uda to whom God often made many revelations, saw a fiery ball over his head. He was at that time master of a grange. Now when he felt sick and had come to his last hour, and the abbot was away, one of the bystanders said to him: "Would you like to receive the lord abbot now?" "Yes," he replied: "I want to see him very much that he may be here to rejoice with me when I go to the marriage supper." And he went on: "To-morrow you will hold a feast for me, that is, two masses." And this was done. For while one mass was said in the convent after prime (for it happened to be the first of October) he breathed forth his pure soul which was carried by the angels into the heavenly bride-chamber of the lamb and was brought to the embrace of the bride-groom.

But three days later a mass was said solemnly for him in the convent as he had foretold and he was buried. As Dom William then prior and now abbot, of Villers, told me, he could not discover even one mortal sin in his last general confession. He had indeed been a youth of great hopes having an angelic countenance, praiseworthy for his good character and a native of Cologne. But I am not permitted to give the name of that priest, for he is a man of such great holiness and held in such high esteem, that if his name were made known, you would consider it a sacrilege not to believe his words.

Novice.—In respect of this vision I consider Ulrich was like S. Martin on whose head too a globe of fire shone when he was blessing the altar.

Monk.—In both cases it was the sign of great devotion and it was wrought by the Holy Spirit who appeared in fire above

the heads of the apoſtles. Wherefore it is not without meaning that we are exhorted by the prieſt before the canon to lift up our hearts.

CHAPTER XXXII.

Of a prieſt on whom the Lord beſtowed ſo great devotion that his belly burſt aſunder as he was going up to the altar.

I knew another prieſt there on whom, as he was going to the altar, the Lord beſtowed such great devotion that his belly was, as is written in Job, like new wine that has no vent, but is ready to burſt new bottles and as he told me, for he is ſtill alive, his devotion sometimes ſtirred up such violent emotion in his heart that his breaſt seemed ready to burſt. He was compelled to reſtrain these emotions on account of those present. What chains of sin are not broken by impulses of this kind (Ps. cxv. 16, 17).

Novice.—I think that those that have so burning a heart will sacrifice with pure hands.

Monk.—The following examples will show that prieſts ought to have not only pure hands at the time of sacrifice, but also shining hands at the time of sacrifice.

CHAPTER XXXIII.

Of Richmude who at the elevation saw the hoſt transparent as a cryſtal.

One day a prieſt at Mount S. Walpurgis was celebrating mass when a nun named Richmude whom I mentioned in

the seventh chapter of the eighth book, at the elevation saw the host shine as brightly and as transparently as a crystal lit up by the rays of the sun. Nor did the fingers of the priest with which he was holding it, anyway interfere with the brightness of the host, because the fingers were granted the same property of transparency, and yet I believe transubstantiation had not yet taken place. The name of that priest was William, young indeed as far as age went, but living under rule and having taken the vows in a chapel near Neuss. The nun told his vision about Richmude with her own lips to our sub-prior Girlach and he told it to me.

Novice.—If such brightness was to be seen in the bread, which, as you think, had not yet been blessed, surely the splendour in the actual body of the Lord must be great indeed.

Monk.—The following vision will show you this.

CHAPTER XXXIV.

Also of the same priest's devotion in communicating and the light which he saw over the altar at the canon.

When the same nun Richmude, as she told me with her own lips, was standing in the aforesaid church at morning mass, she saw a very great brightness surround the sacrament during the canon. Thinking at first that a sunbeam was lighting up the altar through the window she drew nearer and lo this light came from the splendour of Christ's body and not from the light of the sun, for at this time the sun was not yet risen. Now of this nun herself and her devotion towards the sacrament I shall soon tell you a wonderful tale. When she drew near to the altar to communicate sometimes before reception and sometimes afterwards, she slipped but was upheld and drawn forward experiencing now an ecstasy and now a faintness of the whole body (Jer. xx. 9). When

the priests saw this, they were troubled and the bystanders were full of wonder. Let what I have said be enough. Would you like now to hear something about those who approach worthily and yet are not priests?

Novice.—I very much desire to hear.

Monk.—How much glory and delight they win from God, how much grace and strength, how much health and honour, who communicate, I will show you by various illustrations.

CHAPTER XXXV.

Of a nun of Brabant to whom Christ gave the sacrament with his own hands.

It is not yet two years since a certain nun in Brabant named Uda of a town which is called Torembais, being eagerly desirous to communicate very humbly and insistently begged her parish priest to give her this favour. But she met with a repulse because he said he ought not to communicate laywomen at their pleasure, but only at fixed times, whereupon she shed tears and loudly lamented. The great High Priest regarding her eagerness did not allow her long to be defrauded of her desire. That same night when she was lying awake in her bed occupying the time in prayer, the Saviour Himself entered her room in great splendour carrying in His own hands the pyx in which His body was accustomed to be placed in the church. Also around Him there was a wonderful odour and a great gathering of angels who sang with all their hearts the antiphon, *Speciosus forma prae filiis hominum* etc., and while she was bewildered at being blessed with so glorious a sight the Lord stood before her and said: "Because the priest refused you My body, I will give it you with My own hands." And this He did taking a wafer from the pyx and so departed. There was also another nun, her companion, who was lying awake in the same cell and she saw

everything which I have related. And since the other was ignorant of this and thinking that she had been overcome by sleep, she asked her in the morning whether she had seen anything. She replied: "Yes, indeed. I saw such and such things happen to you." Then being assured of the vision she immediately went to the church, drew near to the altar and asked the priest in certain ambiguous words what he was wont to do with the Lord's body or where he generally put it away. And when he showed her the place, she went on: "Oh, if I might be allowed to stay here always and to look at this holy place!" And she besought him to open the pyx for her. And when this was done, she said to the priest: "Do you know, sir, how many wafers you placed in here?" For that is the name which they use for the sacrament. And when the priest answered: "Yes, certainly," the woman continued: "I beg you to count them." And after doing this and finding one of them missing and being almost driven out of his mind he sank down and wept, for all the fastenings of the pyx as well as of the cover were found to be intact. Then the woman comforted him and told him what she had seen and what had been done with regard to the wafer, advising him in future never to repel so earnest a desire which sought so great a favour. This story was told me by our fellow monk, John, who came at the time from the aforesaid town and knew exactly what had happened there.

Novice.—Blessed be the glory of the Lord from His Holy place (Ez. iii. 12).

Monk.—There is no less glory in the following story even if it is not so striking.

CHAPTER XXXVI.

Also of the widow Hildegund who received the sacrament from Christ Himself.

In the village of Liblar which is two miles from Cologne, there lived a widow honourable and religious, Hildegund by

name, a friend of Dom Henry, our abbot. She departed not from the temple in the manner of those widows of the gospel serving God with fast and prayer. Now she had a young soldier son named William who paid her small tribute of respect, love or comfort. And although he was rich, he forgot his natural affection and suffered her to be in want, embittering her in many ways (Eccles. iii. 18). She suffered similar treatment from her daughter-in-law. And when she grew ill and had now come to the end of her life, she said to her hand-maiden: "Bring the priest that I may make my communion." The girl took these words of hers to her daughter-in-law saying: "My mistress asks for a priest." To whom she replied in anger: "This very week she received the sacrament and nevertheless she seems to be still living on." And she went on saying indignantly: "Go, call him." And when he arrived with the body of the Lord, the sick woman said: "Why have you come, sir?" And when the priest answered: "To give you Holy Communion," she replied: "My Lord, whose body I asked for, has already been here just now and communicated me with His own hand. Hereafter I will not receive it from any man." And indeed after a few days she died. As it is written: "Whoso doth not honour his father and mother, shall have no joy in his sons," the Lord the same week took away William's first-born, and the rest of his children, when they were scarcely twelve years old, died all one after another within a short time.

CHAPTER XXXVII.

Of a lay-brother of Livonia who was very eager to make his communion and found the host in his mouth.

A very glorious story was told us by Dom Bernard, abbot of Lippa in Livonia, who is now bishop in the same place.

A certain lay-brother, if I remember rightly, who had lately embraced the faith and saw the monks making their communion, knew that it was by no means possible for him to do the same yet, and he stood opposite the altar and sighed in longing to communicate. And lo ! the gracious Lord condescended to come down by the sacrament from the altar into his mouth without the help of the priest. And he immediately opened his mouth and showed the host there and manifested the cause of so much favour and threw all those who were present into a bewilderment of wonder. For they found that this wafer was wanting on the altar. A like thing to this happened two years ago which was more wonderful as it touched human senses more profoundly.

CHAPTER XXXVIII.

Also of Erkenbald of Burbay to whom the same thing happened when he was refused the sacrament owing to the killing of a kinsman.

Erkenbald of Burbay, a powerful noble, was so great a lover of justice that he had no respects of persons in the sentences he pronounced. When this man was grievously ill and lying upon his bed, he heard a tumult and the cries of women in the next room. And when he had made enquiries about the cause, none of those standing round him ventured to tell him the truth. Then he sent for one of his servants and said : " I order you under pain of losing your eyes to tell me the simple truth." And he in terror answered : " Sir, my esquire, your nephew wished to assault a woman by force and this was the reason of the shouting." At which he was much disturbed and said to the soldier : " Go and hang him." The soldiers pretended obedience, but after they had gone out, they said to one another : " If we put this young noble to death and our master, as everyone thinks

should die soon afterwards, we shall be punished by death or banishment." Nevertheless they told everything to the young man and advised him to keep out of his uncle's sight for the present, and after a few hours they went to their lord and told him they had fulfilled his orders. But five days later the young man thinking his uncle had forgiven his fault or forgotten it looked in at the open door. And when the sick man saw him, he called to him with gentle words and bade him sit down beside him. Then putting one arm round his neck and secretly drawing out his dagger with the other hand, he ſtabbed him in the throat and so killed him. They carried him away accompanied by the tears and grief of many and the whole province was ſtruck with terror. But Erkenbald's sickness grew worse and worse so that he sent for the bishop beseeching that the holy sacrament might be brought to him. On his arrival Erkenbald confessed all his sins with many tears and heartfelt contrition, but said nothing about the killing of the young man. Whereupon the bishop in aſtonishment asked him: "Why are you silent about the murder which you committed upon your nephew?" And when the other said: "Was that a murder?" he went on: "Yes and a very cruel one." Then said Erkenbald: "I do not consider it a sin, nor do I ask God to forgive me for it." And when the bishop answered: "I will not give you the body of Chriſt, unless you confess this murder," the noble continued: "Be assured, sir, that I did not kill him for any grudge or movement of anger but only from the fear of God and my zeal for juſtice. Never could anyone love his nephew better than I loved that young man. If you refuse to give me the Lord's body, I commend my body and soul to His keeping." He said and did this for example to others that he might not seem to do anything derogatory to juſtice and judgment. And scarcely had the bishop left the house, when behold the sick man called him back saying: "Come back, lord bishop, come back. Look and see if you have in the pyx Chriſt's body." And when he had done this and found nothing in it, the other added: "You see what you denied me, He Himself has given me." And he showed the hoſt in his mouth (Wis. i. 1, 2). And the bishop

in terror spread everywhere the news of so great a miracle and amongſt others told it to some abbots of our Order, who laſt year related it in the general chapter, all of them giving praise to God who alone doth wondrous things.

Novice.—This ſtory rejoiceth me greatly.

Monk.—Hear now how great material sweetness there is in the body of Chriſt.

CHAPTER XXXIX.

Of the material sweetness which a nun perceived in the Holy Communion.

I knew a nun of our Order, who has obtained this favour from the Lord, that whenever she makes her communion, she taſtes as much sweetness in the sacred body, as if she had received honey. And all that day she has a taſte in her mouth not of bread, but, as I said, of honey, especially before taking any material food, with a honey-sweet flow of saliva. And this is not to be wondered at, for we read of manna that it had a taſte very like that of honey. Now that nun is a virgin of venerable life, whose name I do not mention because she is ſtill alive and does not wish it to be made known.

CHAPTER XL.

Also of the sweetness after Holy Communion experienced by Alice the abbess of Münſter.

A similar grace perhaps even greater I have heard was given to the lady Alice the firſt abbess of Münſter, a town of Weſtphalia. As often as she received from the prieſt the

Lord's body, she perceived between her teeth no solidity of bread nor flavour of bread, but the sacrament itself like a honeycomb passed through her throat without any chewing, so that she was inwardly filled with wonderful sweetness. When she died Dom Florentius, the abbot of S. Marienfeld, who had been her spiritual father and confessor, promised to all those who came together after her funeral that they should have the same favour.

Novice.—If from the body of a lion, as we read in Judges, sweetness came forth, I do not wonder if it came forth from the body of Christ, who is the lion of the tribe of Judah.

Monk.—You have spoken well. What is said of the spouse in the song of songs seems to agree well with this blessed one (Cant. iv. 11).

Novice.—What do you think was the reason for that sweetness and melting in the sacrament?

Monk.—The heat of perfect charity with which she was boiling, for although she was naturally always pale and emaciated chiefly from fasting and toil, it happened as often as she made her communions, that she was so kindled with love, that her face shone with a colour as of fire. We read in Exodus that the manna melted away as soon as the sun rose. The manna with its whiteness and sweetness represents Christ (John vi. 51, Ps. lxxviii. 25). The sun which gives warmth and life represents perfect charity. If then the manna melted when the sun arose, it is no wonder if each archetype grows sweeter and melts under the burning of charity. And although in the holy communion material sweetness of this kind, or melting be rarer, it is not however more health-giving than that sweetness or melting which takes place spiritually in the soul. Well had he perceived the sweetness of Christ (Ps. xxv. 7, cxix. 103 and Cant. v. 6).

Novice.—What you say pleases me.

Monk.—The body of the Lord is the hidden manna, having in it every delightful thing and sweetness of every pleasant savour.

Novice.—If there is so great grace in the sacraments of the altar why do some communicate more seldom than others?

Monk.—Some keep away because they judge themselves

in their humility to be unworthy ; others careless, but owing to the biting of conscience do not dare to come. The first communicate spiritually, the others deprive themselves of great grace. Some there are who both frequently communicate and also show themselves worthy of so great grace ; these are blessed indeed. Let us grant that if two are equal in charity and one of them approaches simply to the body of Christ but the other also in simplicity of heart omits to do so, in Him who communicates, I believe charity is intended, and there soon arises a difference of merit.

Novice.—How do you prove that?

Monk.—The manna did not fall without dew, so neither is the body of Christ received by the good without increase of grace. How good it is for the good to make a communion I will show you by the two following examples.

CHAPTER XLI.

Of a lay-brother who when about to make his communion saw the blood of Christ appearing to drip into the chalice.

In Hemmenrode, of which I have many memories, one of the priests of that monastery wrote to me, that on a certain Christmas festival, the brethren were making their preparation for the holy communion. And when they reached the point of receiving the pax, after the Agnus dei, and had prostrated themselves according to custom, one of the brothers saw the boy Jesus, not indeed as an infant, but as if He had already suffered upon the cross, and all His wounds were dripping blood all of which was received into a holy chalice held below them.

Whereupon the brother regarding himself as unworthy to receive such tremendous sacraments went across to the upper stalls, and when the others signed to him to prostrate himself,

he signed to them that he did not intend to go on to the reception. But when prime was over and the others had gone to the chapter, he went to pray, as some often did. And coming to the altar he made an intention in his prayer towards the holy cross, and the time seemed short to him owing to the greatness of his devotion. While he prolonged his prayer and did not notice that it was time to go away, there appeared to him the Blessed Mother of God and condescended to speak with him. "Why," she asked, "did you not receive to-day the blessed body and blood of my beloved Son." And he not with his mouth, but with his heart cried out that he was unworthy. To which the Blessed Virgin replied: "You think yourself unworthy, and who do you think can be worthy of so great a thing. Therefore I will pardon you the offence; but be careful that you do not offend again in the same way." And so being intent upon his prayer and delighted with the converse of the Blessed Virgin, he was wrapped in ecstasy, but at length came back to himself and hurried after the others to join the chapter. As he was going there met him several brethren who were going about attending to the sacred things of the altar. The chapter however was finished, and he thinking that he had plenty of time to go to the chapter, continued praying; but a monk coming in rang the bell for the third hour. Then at length realising what was going on about him, he asked this monk to absolve him from his fault in having thus kept away.

CHAPTER XLII.

Of a lay-brother who saw the priest place a very beautiful child in the mouth of another lay-brother.

After this a certain brother went to holy communion on Maunday Thursday. He was evidently in very great languor and diffidence, so much so that even if it had been possible,

he did not wish to be present at the holy communion. He went therefore to the altar, or rather in going he withdrew himself as it were, so that he became troublesome to those who were following, and they pushed him forward. When they arrived at the presbytery steps, the lay-brother saw another brother following of whom we have written above. And a certain vision came to his memory which he had learnt from this other, and suddenly being transformed into another man, he went forward breathing heavily and panting, kindled with a spirit of judgment and eagerness and burning like a furnace, so that he was scarcely able to restrain himself. And whilst he was in such a state of mind and had now hastened eagerly towards the altar, that other following him, saw what happened and conjectured the state of mind of his inner man from the outward signs. And as he knelt down that other who was behind him saw a most beautiful child taken down from the altar by the hands of the priest and placed in the mouth of that brother. And when he saw it, he prostrated himself on the ground and adored Him whom he had seen. But some were disturbed by this indulgence to that brother, because it seemed to have been out of place. And one summoned him in the hearing of many, threatening to denounce him. But he committed his cause to Him who knew everything, that he might be kept from this shame. And He breathed into him a spirit of quietness, and he was not disturbed. Further he who had received and carried the child Jesus, went and returned in the shape of dancing lightning. He walked or rather was carried in the joy of his heart, in the eagerness of the burning spirit, and reached such a condition of ecstasy that as though he had lost his senses he was not aware of himself, and so with difficulty returned to his stall without falling. Whereupon, he kept its secret in every way from that other though often and much besought until he was compelled at length to disclose the matter to him who had conjectured his condition of ecstasy. And so at length they told each other by mutual agreement what they had seen and experienced.

Novice.—If those who withdrew themselves are thus rebuked by the Blessed Mother of God ; if the Son of God

Himself is so truly and so gloriously received under the same sacrament, and from that reception grace is given, henceforth I will communicate more frequently.

Monk.—The following examples will show how manifold is the grace in the Holy Eucharist, and how manifold its power and healing.

CHAPTER XLIII.

Of Maurice the bishop of Paris who at his end recovered his senses by means of the Holy Communion.

Master Maurice the bishop of Paris was so grievously sick before his death, that certain material passed into his brain and deprived him of his senses. While in this condition he eagerly demanded the Lord's body, but those around him did not dare to give it him because of the failing of his senses, and so they arranged with the priest to bring an unblessed wafer. And when he arrived with much reverence as was becoming in one who was about to give the communion to the bishop, as soon as the priest crossed the theshold, the bishop cried out in a clear voice: "Take it away, take it away, it is not the Lord God." For God had taken the cloud from his hearing so that he understood what was being done around him. The priest being struck with bewilderment as well as some of the others, went away and came back bringing the true body. And the bishop devotedly received it, adoring with Catholic prayers and with many words of compunction, and with the body he received back his senses perfectly which had been taken from him to the greater glory of God. And so after making a good confession he departed to the Lord, full of faith and charity.

CHAPTER XLIV.

Of a little boy who perceived that an unconsecrated wafer was not the body of the Lord.

A similar thing happened to a certain little boy, as was told me by his blood brothers Ludolph and Heydenric, fellow monks of ours. When he was ill, inspired by the Holy Spirit, he asked that Christ's body might be given to him. And when his parents restrained him, he cried out loudly: "Give me the body of the Lord." They told the parish priest what he had said. And he answered that it was not safe to give the Lord's body to so young a boy, who does not understand the meaning of it, and so he took to him an unconsecrated wafer and when he was offering it to him and saying: "Lo, here is the Lord's body"; that the Lord might perfect praise from the mouth of the child, and might destroy the unfaith of many, who have wrong beliefs about this sacrament, he inspired the boy to make reply: "Why do you wish to deceive me? This which you offer me is not the Lord's body," and the priest wondering at this saying, and judging that the boy was divinely inspired, brought him the holy communion, which the lad received with great devotion.

Novice.—In my opinion the eager desire for the Eucharist was the reason why both of these merited the spirit of prophecy.

Monk.—Of so great value is the desire for it, that some have even been illuminated with revelations by it. Here is an example.

CHAPTER XLV.

Of a lay-brother who in his desire to communicate, won for himself the spirit of prophecy.

A certain lay-brother of Marienfield, on a certain festival, begged from his master permission to go to the monastery

to communicate, but he would not let him go, and while the others were going, he remained behind in great sadness. For he had a very eager desire to make his communion. That night and all the next day every thing which was done spiritually within the monastery, was divinely revealed to him. And although he was absent in body yet he was present in spirit, and communicated spiritually even if not sacramentally. When the brethren returned, he told them first who celebrated high mass, next who read the epistle and who the gospel; likewise the monks who sang the responses and what lessons were read at evensong, he told them all to their amazement.

Novice.—From this I feel strongly that they who hinder so wholesome a desire in others, do not do well.

Monk.—That is very true as the following story will show.

CHAPTER XLVI.

Of a religious woman who when she was refused communion perceived a great sweetness in her throat, at the same time noticing a sweet odour which came to her from afar off.

A certain religious maiden but secular, begged the Lord's body from her priest and he angrily replied with some indignation: "You women are always wanting to make your communions according to your own pleasure." And he did not give it her. She however through the whole mass and long afterwards felt so great a sweetness in her mouth and throat, that she had no doubt that the giver of all sweetness was present. This virgin on a certain day saw the Lord's body being brought from afar, and perceived a wonderful odour proceeding from it. And she noticed this all the more plainly as she drew nearer to the sacrament. Gerlach our sub-prior told me this, saying that he had heard it from the lips of the aforesaid virgin.

Novice.—Since the Lord's body is of such sweetness and such fragrance, I wonder why bodies are not refreshed by the eating of it alone.

Monk.—Although the Lord's body is received with the mouth, yet it is much rather food for the soul than for the body and it is not incorporated with us but incorporates us with Christ. Nevertheless that the body of the communicant is refreshed by it I will show you by a double example.

CHAPTER XLVII.

Of a woman who lived on the body of Christ alone.

A certain woman as was told me by our monk Rener formerly scholasticus of S. Andrew's in Cologne, was accustomed owing to her great devotion to communicate very frequently. And the more she began to long after this heavenly food so much the more did she begin to dislike bodily food. And when she noticed this, she gained permission from her priest to communicate every Lord's Day. And that life-giving food gave her so much strength that she waited till the following Sunday without any bodily hunger. After continuing this for a long time she confessed to the aforesaid priest the grace that had been given her. Now he told so wonderful an event to his bishop, and the bishop fearing that there might be some deception in the reason for it, answered like a wise man: "When she next comes to you, give her an unconsecrated wafer instead of the Lord's body and in this way you will find the truth of this story very soon. When the priest did this, the woman not knowing that she was being tested, as soon as she was at home, began to be so desperately hungry, that she thought she would die if she did not immediately get something to eat. But first she ran to her priest thinking that this hunger was due to her sins, and threw herself at his feet and with many tears

explained to him how the grace which had been bestowed upon her had now been withdrawn. And when he heard this, he rejoiced greatly and gave thanks to God who alone doth wondrous things, and gave her the true body of Christ. And when the bishop heard this from the priest, he too glorified God.

Novice.—This is a marvellous story you tell me.

Monk.—If Elijah the prophet could go in the strength of barley bread for forty days and forty nights to Horeb the mount of God, why should you wonder if this woman could live in full health on the wafer of life? Manifold is the strength which comes from it, not only of soul but also of body. You have another example quoted above about the virgin of Quida, who ate nothing except the body of Christ besides a grape which she sucked. You will find this story in the twentieth chapter of the 7th book. Listen now to a story which is full of glory.

CHAPTER XLVIII.

Of a knight who triumphed in battle by virtue of the Holy Communion.

Ludwig count of Lootz, father of the present count, held his county from Renthicke and on a certain high-born knight inflicted many wrongs in his absence, by usurping his property, and by plundering men who belonged to his county and when the count complained of this to all his friends one day he said to a noble who held property of him: "Why do you not capture him for me as a robber?" He answered: "I could take him well enough if I could be sure that you would not do him a bodily injury." And when he received his promise, he captured the knight, but the count, by an ingenious evasion of his promise immediately ordered a grave to be dug in which he had the knight wrapt in soft clothes

and placed without doing him any injury ; and so slew him by burying him alive. But immediately his kindred were enraged and went to the emperor Frederick, the grandfather of the present emperor, and made their charge against the aforesaid nobleman with loud outcries, saying that the man had betrayed the knight to the count because he had been bribed by him. And then the emperor grew very angry, and was ready to condemn an innocent man, but an honourable knight went up to the tribune and sought and obtained permission to speak : " Sir," he said, " you have scarcely heard the half of what is to be said. If the knight himself were present he would perhaps fully clear himself." And when the emperor replied : " You are free to go and fetch him," the knight went and fetched the other knight. And when he had fully cleared himself through his advocate, the emperor replied at the instigation of the adversaries : "These are only words which will not gain immunity for him." The knight who had brought the other into court opposed this and said : " Sir, if you punish him, your word will never be believed in future." The emperor was softened and went on : " Let him go away now a free man, but if he comes after this into my hands, or into those of my servants, he shall pay the penalty for his treachery." And when the nobleman reached the gate of the palace, remembering how long were the arms of kings, he stood still and thought awhile, and then went back to the tribunal and said : " Sir I cannot escape from your hands ; only I take courage from my innocence and from the mercy of God, so that I am at once ready to make my defence according to justice. And since I am of noble birth I claim my right." The emperor replied : " Now you speak like an honest man." On the other side they sought out a very powerful knight to meet him in single combat. On the appointed day, the nobleman after making his confession received the Lord's body. And so putting his trust in that sacrament, he entered the lists to fight with his adversary. And when that man, being very strong, attacked him and drove him before him, they came together in the hearing of the emperor and of his princes sitting round him, the fighting man cried out in a loud voice to the knight :

"Tell me, have you eaten anything to-day," when he replied: "Yes, I have eaten the body of the Lord," that wretched man added: "Even if you had eaten the devil, this day, I will lay you low." But that the faithful Lord might show the ſtrength of His sacrament, He took away the ſtrength of the blasphemer immediately after his blasphemous words and so ſtrengthened His knight that the other behaved before him like a boy and could not ſtand up to him. And so having obtained the victory by feeding upon the Lord's body, the faithful knight returned in freedom with much glory to his own lands. This was told me by our fellow-monk Theodoric, formerly count in Witten, who was present at the combat and saw and heard all that has been written here. So you see that the holy communion means safety both for body and soul.

CHAPTER XLIX.

Of a knight who when hanged could not die until he received Chriſt's body.

A certain noble knight who held both lands and a caſtle was accused by many before the aforesaid emperor Frederick that he had laid the province waſte. And when he had often summoned him to appear but he did not come, at laſt, he proscribed him and ordered his own people to arreſt him. And while he lay in hiding and yet none the less continued his plundering, he was by chance captured by a certain officer and was hanged on a gallows according to the orders of the emperor. Three days afterwards a knight passing by that way saw him and said to his servant: "My God what a splendid man that was." Then the servant answered: "He was indeed a nobleman and your kinsman." Then they drew near to take him down and bury him. Then he called out from the gallows to them: "Take me down for I am

ſtill alive," and when they thought that it was his ghoſt, he added: "Don't be afraid, because I am a Chriſtian." But when taken down he said as follows: "Sinner that I am, I have paid a little worship to God, for which he has had pity on me. I have been accuſtomed to say to the Holy Trinity every day three pater-noſters and the same number of prayers for pardon preceded by the angelic salutation, besides five prayers with five pardons and an Ave Maria to the five wounds of Chriſt. And in the same way one prayer i.e. a pater-noſter to the angel to whom I am entruſted. Also, in the same way one to the body of Chriſt which every day is sacrificed through the whole world, so that I might deserve to be fortified so far by a viaticum at the end of my life. And this the Lord will grant me by His mercy. Wherefore I pray you will call to me a prieſt from whom I may receive it." And when the prieſt came, he made his confession and communicated and soon after breathing out his spirit, he departed in happiness to Him in whom he had been incorporated. And they buried him in the cemetery and spread everywhere the news of so great a miracle.

Novice.—From this I now see that holy communion is the salvation both of the mind and body.

Monk.—That it is the salvation of the mind you have an example in the 16th chapter of the 2nd book, concerning the soldier of Rheims who by eating Him was brought to penitence. That it is also the salvation of the body, not only the present knight is an inſtance, who was kept alive by its power, so that he did not die, but you will see it more plainly by the following example.

CHAPTER L.

Of the maidservant of a prieſt who by means of the Lord's body recovered her senses.

Laſt year in Witten a city of Weſtphalia when the maidservant of the prieſt was going out of the house late one

night and saw the devil in the shape of one of her suitors, being terrified at the sight of him, she crossed herself and immediately the monster disappeared. The devil appeared again to her and said: "If you had not made this sign, you would not have got back to the house alive." And when he summoned her again and she refused to go out, he added: "Take off that cloak." For it was of many colours. And she discovering him both by his voice as well as by the horror she felt, fell backwards, and completely lost her senses. But the priest put in her mouth as a remedy an unconsecrated wafer, and when it did her no good, he wetted his finger with his tongue and touched the real body of the Lord. And when he had placed his finger in her mouth, immediately she recovered her senses, regained her power of speech and stood up in full health. This story was told us by a certain Premonstratensian canon, who asserted that he had been in that city at the time. The aforesaid miracle I also heard from an abbot of the Benedictine Order. Hear now how much honour they gain who do honour to Christ's body.

CHAPTER LI.

Of a soldier who in the presence of the body of Christ prostrated himself in the mud and did not feel any filth of it.

During the rivalry between Philip and Otto, the lord cardinal Wido, formerly Cistercian abbot, being sent to Cologne to confirm the election of Otto, instituted an excellent custom there. For he ordered that at the elevation of the host all the people in the church should prostrate themselves at the sound of the bell and should so remain until the chalice was blessed. He ordered further that whenever the Lord's body was to be taken to a sick man, the priest should be preceded by a scholar or bell-ringer, who should announce

its coming by a bell ; and so all the people both in the streets and houses at the time might adore the presence of Christ. And he told them a very wonderful happening at the same time. A certain knight in France was so devout that whenever he saw Christ's body elevated or carried past, he prostrated himself and made his adoration. It happened that one day he entered the city clothed in his most costly garments and when he found the street in which he was riding to be exceedingly muddy, he was suddenly confronted with the Lord's body. And when he saw it, he deliberated for a while secretly and said to himself: "What are you going to do now? If you throw yourself down in this depth of mud, these delicate garments of yours will be ruined, but if you do not get down, your conscience will always accuse you of being a transgressor of so excellent a custom." Why say more? Devotion prevailed, he leapt from his horse, threw himself into the mud where on his bended knees and with upraised hands, he adored the body of Christ. And because the most gracious Lord not only rewards in the future those who do honour to Him, but also, sometimes gives them back honour in this present life, was so wrought by His power that not a single speck of mud clung to his robes. Then remounting his horse with much wonder and being marvellously strengthened in faith he gave glory to God. A similar thing happened to a nun in our own province.

Novice.—I am greatly pleased to hear such miracles.

Monk.—Know this also, that as the Lord repays with honour those who do honour to His sacraments as we have shown, so He sometimes brings confusion as a penalty in the present life on those who blaspheme them.

CHAPTER LII.

Of heretics who stole the Lord's body in the churches and how one of them was hanged for this.

It is not long since some heretics, under pretext of religion, went into the diocese of Cologne and from several churches

ſtole the Lord's body. But for other portable property, such as chalices, books or robes of the prieſts, they cared not at all. But one of them was caught in our province, and when asked what he had done with the Lord's body, he replied: "I threw it in the mud." For this answer the wretched fellow was hanged and went down into the sewer of hell. But in the following synod it was laid down by the lord bishop Engelbert that in all churches of his diocese the Lord's body should be kept under lock and key.

Novice.—Why do heretics so eagerly attack the sacrament?

Monk.—Because the faithful venerate it above all things, that is why heretics hold the same sacrament in the greateſt abhorrence. I remember that I said many things in the 22nd chapter of the fifth book, and perhaps I spoke too ſtrongly, for I am afraid that some might be scandalised by what I said there; but God is my witness that all I said was to the glory of Chriſt and of the church, and to the confusion of heretics.

Novice.—I confess that I am convinced how much grace they deserve who communicate worthily; now will you go on to show me about those who consecrate unworthily.

Monk.—Firſt, I will show you from the scriptures, how perilously and how grievously those prieſts sin who consecrate unworthily.

CHAPTER LIII.

Of prieſts who consecrate unworthily.

As we read in the book of Kings, Uzzah the prieſt, when the oxen kicked, ſtretched out his hand to the Ark that it might not fall, and immediately the Lord slew him for his rashness. It is said that he had been with his wife that night. If a prieſt going to raise the figurative ark is punished with death for this cause, what punishment do you think

the priests deserve if being adulterers and fornicators, they touch the true body of Christ with defiled hands. If John as said S. Augustine had lived in a hermitage from his youth up, and as he was sanctified even in the womb of his mother did not dare to touch that tremendous Head of the host so revered by angels, how should you a polluted sinner presume not only to touch but as it were to shut up and imprison in a part of your defiled body I do not say the head only, but the whole Christ both God and man? I would give you many other examples against wicked priests but I would rather give you examples which will edify you.

CHAPTER LIV.

Of a priest in Hadenmare who was seen to be chewing coals when he received the sacrament.

In Hadenmare a town of the diocese of Trèves when a certain priest, who is still alive, was saying mass, Theodoric a monk of Eberbach, saw him chewing the blackest of coals at the moment of reception. Now this Theodoric is a priest of simple nature and upright and has been vouchsafed many divine revelations. I was living last year with my abbot in the same town ; for the house of Eberbach has a grange in that town, and it looks to the aforesaid priest to supply divine offices there ; the master of the grange told us saying : " I am obliged to give so much money to the aforesaid priest that he may not neglect the services ; for he is a man of perverse and luxurious life, and will often celebrate three masses in the day." And the abbot replied : " I would sooner give him money not to celebrate *For whoso eateth unworthily eats and drinks to himself condemnation* (1 Cor. xi. 29).

Novice.—What is the meaning of his being seen to chew coals? Do then the wicked actually receive the Lord's body?

Monk.—Yes they receive it just as the good do, but only

sacramentally. Fire makes charcoal and charcoal which is extinct is the fuel. For whoso handles and eats unworthily the body of Christ, prepares for himself everlasting flames, and unless he repents of so great a fault *shall be for burning and the fuel of eternal fire* (Isa. ix. 5).

CHAPTER LV.

Of a Frisian priest who trod upon the Lord's body.

A certain religious prelate in the country of Friesland, told me last year a very terrible thing about a priest. For his hands were so tremulous that he could not receive the Lord's body except by means of a tube. One day the sacrament fell from his hands to the ground and fearing that he might be seen by someone who would make known his fault, fearing indeed the authorities of the church more than his own soul, he is said to have trodden it under foot.

Novice.—In all the suffering of Christ I have not read any instance of such contempt.

Monk.—That is why Augustine says upon that passage *they gave me gall to eat* (Ps. lxix. 22), of those who crucified Him, they are like these who receive and consecrate unworthily he says. For those who despised Christ when reigning in the heavens sin more grievously than those who crucified Him when He was walking upon the earth. And that He is trodden underfoot by them, he says in another place: "He treads Christ underfoot who sins deliberately, and he who receives Him unworthily." It was for excesses of this kind that during our time Frisia was most grievously stricken, as I remember I said in the third chapter of the 7th book, where I spoke of the boxer who struck the body of Christ from the hands of the priest.

Novice.—I think that if wicked priests really believed that Christ's body was present on the altar they would never dare such things.

Monk.—Some believe and some do not. To say no more about the wicked I will give you an example about good priests.

CHAPTER LVI.

Of Peter who believed that the blessed sacrament only, and no reality lay beneath the species of bread.

In the church of S. Andrew at Cologne there was a certain canon in orders a priest, by profession a doctor, by name Peter. One day one of his fellow canons was ill and therefore wished to communicate in his presence, and the priest said to him: "Do you believe that this is the true body of the Lord, which was born of the Virgin and suffered on the cross for you." The other replied: "I do believe"; the aforesaid Peter noticing what each said was terrified. Afterwards meeting with Everard, the scholasticus of the church, by himself who also was present at the communion, he said: "Did the priest rightly ask the question of the sick man and did the other rightly reply?" "Yes," he said, "whoso believeth otherwise is a heretic." Then Peter crying aloud and beating his breast exclaimed: "Woe is me unhappy priest that I am, how have I up till now celebrated my masses? For up till now I thought that the species of bread and wine were only sacraments after the consecration, I mean that they were only a sign and representation of the Lord's body and blood. But afterwards for the undoing of this ignorance which was very great, he built a chapel and hospital where preachers now live, in honour of the Blessed Mary Magdalene in Stolckgasse. But if a well-read priest and also a man of good life could thus err, what shall I say of private people and the wicked?

Novice.—If Christ upon the altar is handled and received by the wicked as well as by the good, I think that He must look in anger upon the wicked.

Monk.—The look of Christ cannot be pitiless, but according to the following example you will see how dangerous it is when He turns away His face from them.

CHAPTER LVII.

Of a wicked priest from whom the infant Christ in the mass turned away His face.

A certain priest was once saying mass, and was holding Christ's body in his hand when some one of those present saw Him as a boy with His face turned away from him. And when he realised this, he rightly imputed this turning away to his sins, and was so troubled that he might say with the psalmist: "*Thou didst turn Thy face from me and I was troubled*" (Ps. xxx. 8). I hope indeed that after this he amended his life. Indeed from some priests who consecrate unworthily, the merciful Lord takes away the sacrament, that they may not receive it to their condemnation.

CHAPTER LVIII.

Of Erwin the priest who lost the Lord's body in the mass.

A priest Erwin in the church of the blessed Peter at Cologne was accustomed to say masses at the altar of the holy cross. One day after transubstantiation had taken place, he put down the host and it rolled off the altar. And when he sought it everywhere round the altar and the people helped him, it was not to be found. There is no doubt that it had been carried to the sublime altar of God by the hands of holy

angels, that a self-indulgent priest might not consume it to his own condemnation. For he had a concubine and lived with her openly. You have a similar story in the fifth chapter of the second book, of the priest from whom a dove had carried off the sacrament on account of his fornication. There are other priests so negligent about the sacrament of the altar, and so much without devotion, that from habit of consecrating the Lord's body they do not discern it from ordinary food.

CHAPTER LIX.

Of the abbot Daniel who found raw flesh in the chalice.

Abbot Daniel of Schönau when he was prior of our house, entered the chapel of S. Reynold as he told us himself, this chapel lying next the church of the Holy Apostles in Cologne. When he was clothed with priestly robes and the people had been summoned by a bell to hear mass whilst he was preparing the chalice, he found within it a particle of raw flesh adhering to it. Very much terrified, while he was debating within himself whether he should go on with the mass or should stop, fearing to scandalise the people if he were to take off his robes, he placed the head upon the chalice, poured in wine and water, and so continuing the celebration he consumed the whole together. When the mass was over, he asked a recluse to whom the care of the chalice had been entrusted, who had last used this chalice for a celebration. She replied: "Dom Bertolph, who is called the guzzler of bacon." For he was canon of the aforesaid church of the holy apostles, a very worldly priest having no spark of religion or devotion or the fear of God. I think that I was present at this very mass. The aforesaid Daniel confessed to us, if not to me at that time, that never had he

had so much comfort in any mass either before or afterwards as he had in that one. Afterwards when this Bertolph was a guest among us, our abbot told him this story of his negligence ; but I do not know how he made satisfaction to God.

Novice.—It would be better for priests of so wretched a way of life of whom you have just been speaking, to make a pretence of celebrating without words or any intention rather than to consecrate the Lord's body and receive it to their own condemnation.

Monk.—Some authorities say that such men sin the more grievously because in this sacrament nothing ought to be done by pretence, or by trickery or otherwise than is laid down in the church. We ought to hold the same opinion of those who say mass when not ordained and ape-like copy others.

Novice.—How do you prove this?

Monk.—Uzziah, king of Judah, when he usurped the priestly office through excess of devotion, was stricken with leprosy by the Lord. I do not doubt that there were many wicked priests under him making unworthy sacrifices, who nevertheless received no punishment. The fault may be seen from the punishment. Listen while I tell you a modern example of this.

CHAPTER LX.

Of a priest who celebrated without having been ordained, and his hands were devoured by fire from on high.

As the above-mentioned Daniel told me, there was a priest, when he was studying at Paris, who presented a very terrible sight to the congregation in the church of the holy Mother of God. For his hands had been almost entirely consumed

by fire from on high. And when the bell-ringer asked him secretly to what Order he belonged, he answered: "A priest" and went on: "Never have these hands been anointed with the holy unction." And he perceiving by the spirit of prophecy that he was discovered confessed his fault. How greatly displeasing to Christ is so great presumption will be shown by the following example.

CHAPTER LXI.

Also about another who being unordained was celebrating and saw the crucified weeping over him.

A deacon of Steinveld of the Premonstratensian Order, Gerard by name, apostatising, pretended that he had received priests' orders about four times and the unhappy man was celebrating as it were his first mass, a priest instructing him, in Cologne in the church of S. Michael's which is situated near the gate of Mars. I was then a scholar and was present at that mass; whereat I noticed that he received many oblations. He afterwards confessed to the priest who was helping him and from whom I heard it that, as often as he turned to the people, he saw the crucified standing over against him and weeping. For this image is a large one of great antiquity and well carved. For the gracious Lord who in former times wept over the evil nature of the city of Jerusalem, condescended to weep again over so great presumption. And considering from the tears of the divine image the greatness of his fault and led thither by penitence, he sought the apostolic see and ended his life on the journey thither. Let what I have said be enough about priests who consecrate unworthily.

I will give you a few examples of those who receive unworthily.

CHAPTER LXII.

Of how the holy Euchariſt ought to be received.

In Exodus the Lord laid down that the paschal lamb should be eaten roaſt with fire and with wild herbs and with loins girt up. If this is laid down of the figurative lamb as a representation, how will anyone dare to come to the eating of the true lamb without the fire of charity, without bitterness of heart and purity of body. Nicodemus brought about 100 lbs. of myrrh and aloes and wrapped the Lord's body in pure linen and afterwards buried Him in a new tomb in which no man had yet been laid and doſt thou, whoever thou art, being in sin dare to lay the Lord in a filthy tomb without myrrh and aloes, i.e. without bitterness of penitence and contrition of heart? The paschal lamb was taken away on the 10th day of the month and was sacrificed on the 14th ; by which it is shown that no man ought to approach the Euchariſt unless he has fulfilled the commands of the Decalogue and the teaching of the four evangeliſts. Liſten now what they deserve who communicate unworthily.

CHAPTER LXIII.

Of Wiricus the lay-brother who was seen to eat coals in the place of the sacrament.

In Hemmenrode there was a lay-brother named Wiricus. This man, before he took the vows, had lived ill and had amended his life only to a moderate extent when he entered the Order. One day when he was going to holy communion with the reſt of the brethren, at the moment when the prieſt offered him the Lord's body another lay-brother spiritually-minded saw, not the sacrament, but blackeſt coal put into his mouth. Let the reason cited above in the 54th chapter,

be assigned concerning the priest of Hadenware. Some are not allowed to consume the Lord's body that their guilt may be manifested.

CHAPTER LXIV.

Of a lay-brother who had not given up his property and who was not able to eat Christ's body.

It is scarcely two years ago since a lay-brother of our Order fell greviously sick in the house of Poitou called Fumoringens. When the abbot heard his confession and very carefully warned him to cleanse his conscience diligently, they brought him the Lord's body. Which indeed he received with open mouth but found himself unable to close his mouth in order to masticate it. When all present were astonished, the priest withdrawing the sacrament gave it to another sick man who received it with devotion and consumed it without any impediment. Not long afterwards this same lay-brother died; and the cause which stood in the way of his salvation, was made known. For they found round him when he was washed five shillings not of silver but of brass. And it was not lawful for him to have any money. And when they saw this, they glorified God. And at the command of the abbot they buried him in the open country and threw upon him these same shillings, all who were present, saying: "Thy money perish with thee." When the same abbot was telling the story at the next general chapter, he went on: "And that you may know it was not sickness that was the reason why he could not eat the Lord's body, that same day he had eaten a whole fowl."

I consider that I have now satisfied you that the true body of Christ is beneath the appearance of bread and the true blood of Christ after the consecration beneath the species of wine, and that those who worthily consecrate and those

who worthily receive, win for themselves grace and those who do the same unworthily, win punishment.

Novice.—Even if I had doubted about these things, henceforth I could not doubt any longer.

Monk.—Finally, I will tell you now how far this distinction is pleasing to God, if those things be done purely and carefully which are necessary to so great a sacrament.

CHAPTER LXV.

Of the host which in belle leapt up from the corporal because a worm had been cooked in it.

This thing which I relate took place in a town near Cologne within the last two years. One day when the priest was saying mass and the gospel was said, as is the custom for seculars and when the scholar who was serving, had placed the host on the paten and put it down upon the corporal, it immediately leapt off. The priest, thinking that this had happened by chance, and that the host had not been properly placed, forthwith covered the same, which as he looked, leapt again further than before. And when he tried the third time, it was hurled from the altar as if driven by a whirlwind. He was greatly terrified when he saw this and thinking that he was unworthy of so high an office and ordering the scholar to put aside this particular host, he consecrated another which the scholar brought. But when mass was over, he took with him the aforesaid host, hurried to Cologne and finding the priors at the church of the Holy Apostles, he showed them the host, and told them what had taken place concerning it. While all were wondering what the cause could be, one of the clergy held it up against the light and saw a spot in it. When they broke it into small pieces, they found cooked into it a bug, which is commonly called a louse. All who were present, glorified God. There is no doubt that it was rejected

by the holy angels, who did not suffer that bread polluted by so filthy a worm should pass into the body of the Lord by the miniſtration of the prieſt. Hellewic, prior of Mount S. Walburgis teſtified that he himself saw the same wafer and the prieſt is ſtill alive. If anybody disbelieves me let him ask him.

But you see how great is the negligence of our prieſts. In ancient times regular prieſts themselves cultivated the ground for wafers that were to be used, they sowed the seed, threshed the corn, ground it, formed the wafers and baked them. And they were of pureſt form. Nevertheless, in those wafers there was only a type or figure. Alas, nowadays the wafers under which the truth resides, that is the body of Chriſt after consecration are only kneaded, formed and baked carelessly by the wives of bellringers and such, and that is why examples of negligence occur.

Therefore when our abbot was about to celebrate mass one day in a certain church and the wafers appeared very black, he said to the bell-ringer: "Of what corn are these wafers made?" And when he replied: "Of oats," he would not celebrate, rightly urging that it would be null and void, since there was nothing there for consecration.

Novice.—What do you think about spelt?

Monk.—When asked about this, the lord pope Honorius by letter from a certain abbot of our order, replied that spelt is rather belonging to the barley tribe than to wheat. I will give you an example, however, of a corporal.

CHAPTER LXVI.

Of a corporal which grew spotted with blood through the touch of a pregnant nun.

In a convent of nuns when one day the guardian of the nunnery, a spiritually-minded woman was washing a corporal, a certain young girl who had been appointed to

help her, spread it out to dry when it was washed. At her touch there quickly appeared a spot of blood and when the guardian saw this, she again washed the corporal and washed away the spot ; but, as soon as the girl touched it with her hand, the same spot re-appeared. The miracle was reported to the abbess ; prayers were appointed, and the cause revealed ; the fact was sought out and discovered. For, she had been impregnated secretly and was thus unworthy to touch the corporal. How pleasing to God are clean hands for this office, the following example shows.

CHAPTER LXVII.

Also of a corporal which Gotteschalk tore in drying and which was repaired by divine fire.

One day when Gotteschalk of Volmarstein, whom I mentioned above, had with our sacristan spread out the corporal to smooth it, he tore it in the middle, and the sacristan folding it up, put it back in the chest. Afterwards, when he unfolded it and found it whole, he wondered greatly, putting it down to the sanctity of of the priest of whom I spake. You have heard above, in the 20th chapter of the 7th book how much grace the virgin of Quida won in the drying of a single corporal. Therefore, is Christ our passover sacrificed. For He Himself is the true lamb who has taken away the sins of he world.

Without eating this lamb, we do not go out of Egypt safely, i.e. out of this world. The differences and methods of consumption are clearly enough shown in the first chapter of this book.

Let us study so to eat it, that by its strength, we may be able to come out of the desert of our religious life into the true land of promise ; in which we may win grace by His help and with Him celebrate the last and eternal passover. Amen.

BOOK X

OF MIRACLES

CHAPTER I.

What is a miracle? By whom are they performed, or in whom? Further, what is the cause of miracles?

Not without good reason do I think that we ought to handle miracles after the sacrament of the body and blood of Christ, because those who worthily consecrate or participate in it, are sometimes lit up by the glory of miracles. For although all that has been said in the former books, is miraculous enough, yet in the present book, I propose to say something about things that are miraculous and I think it is fitting that this should be done in the 10th book, because Egypt was stricken very miraculously with ten plagues.

Novice.—What is a miracle?

Monk.—We speak of a miracle whenever anything is done contrary to the wonted course of nature, at which we marvel. A miracle which takes place according to higher causes is nothing.

Novice.—By what agent or agents are miracles performed?

Monk.—God is the author of all miracles (Ps. lxxvii. 15). Miracles are even wrought by wicked men as well as by the good. Of the good there is no question ; but, of the wicked the Saviour says : " *Many shall say to Me in that day, Have*

we not in Thy name prophesied and in Thy name cast out devils, etc." up to *" I know you not "* (Matt. vii. 22, 23).

Novice.—What is the reason of miracles?

Monk.—The reason is manifold and not to be explained by me. Sometimes God works miracles as in the elements that he may show His power to mortals. Sometimes He bestows various tongues, or the spirit of prophecy that He may show His own wisdom. Sometimes He grants the favour of healing, that He may declare to us His great pity.

Novice.—In what do miracles take place?

Monk.—In men, in the elements, to wit, fire, air, water and earth, in birds, fish, beasts and reptiles. And in order that these things may be better understood by you, I will add some examples of each. Further, of the saints who were before our times, I could easily tell you of a vast number of miracles ; but the writing of others impose silence upon me. Nevertheless I will tell you some things at which you will wonder greatly.

What follows, happened in our own times.

CHAPTER II.

Of Winand who was carried from Jerusalem into the diocese of Liège in less than an hour.

In the diocese of Liège, there is a town called Elzelo, where lived a layman of holy life named Winand, the uncle of our monk Winand from whom he got his name. He, at one time, set out for Jerusalem with some friends from his own province to make a pilgrimage, but when on Easter Day after the solemnity of mass, they were preparing for their return, the aforesaid Winand, as it became a devoted man, said : " It is convenient my brethren that we should rest on

this most sacred day and listen to the voice of God through all its hours," yet he could not persuade them. And so they hastened to the harbour while he himself remained behind and attended to all the duties of that day and afterwards on the next day took up his journey alone. And a person of reverent character and appearance met him riding on a horse and saluted him saying: "Why, my good friend, are you going thus alone and whence have you come?" and he replied: "I have come from Jerusalem and thus and thus it happened to me"; the other forthwith added: "Climb up and sit behind my back, we will soon overtake your friends. And when he had done this, he put him down the same day near the town we mentioned saying: "Do you know where you are?" When he said "I indeed recognise the province, but I do not know what is going on around me," the horseman added: "Because you have honoured Christ, therefore was I sent to take you home. See there is your house, go and tell them what wonderful things He hath wrought on your behalf." But when his acquaintances saw him, they said: "Where are your companions?" He answered: "I was in Jerusalem, and they left me there yesterday, setting out before me." And they did not believe him and said to each other: "That old man is mad." But he leaving the jests of his fellow-citizens, with the money which he had over, thanks to his celestial escort, went to the church of the blessed James the apostle and came back again before his fellows returned. Therefore God was glorified by double witness, to wit, that of the pilgrims, that he had been left behind in Jerusalem on Easter Day and of his fellow-citizens, that the next day he had been seen in Elzelo; so the Lord was magnified by both parties, spreading abroad everywhere such wonderful things.

Novice.—If Gerard of Gotenbach, as was said in the 8th book and the 59th chapter, was translated in a moment of time from India into our province, by the ministry of the devil, yet, by the order of God, I do not wonder at this story of the heavenly messenger. Ancient miracles are renewed again in our time. Elijah the Tishbite was carried to paradise by chariot and horses; but this man, no less miraculously, was

borne in a moment of time by a horse and its rider over many vaſt spaces of sea and land.

Monk.—I agree with you. Liſten now to some miracles of persons of our Order.

CHAPTER III.

Of an idiot monk who in sleep received the knowledge of preaching.

What I am going to tell you, I have heard from some abbots of our Order. A certain monk by a noćturnal vision saw himself carried to a temple in heaven, where he was clad in alb and ſtole and read the gospel in the presence of the Lord. This man was a deacon and feeble-minded. But when he sought from the Lord the blessing of being able to read, he received this answer: "From henceforth have power and ſtrength to preach the word of God, whenever it shall be laid upon you." But when the gospel was finished he underſtood that it was a dream. Yet wondering about so manifeſt a vision, he said to himself: "To-day, you are going to read the gospel at mass; if you find the ſtole of the same colour as you saw in heaven, the vision is true." But, by the will of God, it happened that a similar ſtole was put out by the sacriſtan. Immediately, as if certified about the vision, he related to the abbot what he had seen and being commanded by him to preach the word of God, he expounded it so excellently and so efficaciously, though entirely unprepared up to this day, that he utterly bewildered all his hearers. At other times indeed, he possessed no learning.

Novice.—The miracle of Solomon who received all knowledge in his sleep, was fulfilled in this man.

Monk.—Yes, for God is the Lord of wisdom. By giving them knowledge miraculously, as has been said, and in other cases by taking away by no less a miracle what they have held.

CHAPTER IV.

Of a clerk who loſt his knowledge of letters through being bled and after the paſſing of a year recovered it by another blood-letting.

The abbot of Michaelſtein, when paſſing through Hemmenrode at the time of a general chapter, recounted there an exceedingly wonderful event. "There was amongſt us," said he, "a clerk with quite a good knowledge of letters. One day on being bled he ſo entirely loſt his learning that it ſeemed as if it had paſſed out of him with his blood. From that moment he knew not a ſingle letter and could neither underſtand nor utter a ſingle word of Latin. And that you may be ſure that the mere loſs of underſtanding was not the cauſe, but the power of God, he fully retained his knowledge of all facts experienced before this. Having with ſorrow explained to many this wonderful deprivation he was was advised by one as follows: "When the time comes round in the year, be bled again on the ſame day and at the ſame hour. Perhaps you will recover what has been taken from you." And when he had done ſo, he recovered his former knowledge. "This was the Lord's doing, as alſo were the preceding miracles, and it is wonderful in our eyes." Through the agency of this one or that has the Lord granted the bleſſing of renewed health.

CHAPTER V.

Of the lay-brother of Eberbach by whoſe touch the ſick were healed.

There lived in Eberbach a lay-brother who was a plain good man enfeebled by age. On him the Lord had conferred ſuch favour that at the touch of his hand all kinds of

disease were driven away. When this was discovered by people in the world, rich and poor of either sex flocked to the monastery for healing and experienced the power of his blessing.

The abbot seeing the quiet of the brothers disturbed by the crowds and the house not a little burdened by the expense, ordered that brother in future not to lay his hands on any seculars. And from that hour the power in him to work miracles came to an end. This was told me by the monks two years ago when I was at Eberbach. Now I visited the holy man and when I asked him to pray for me, he replied simply: "Every day I pray for you and for the whole world."

Novice.—By what works is such power won?"

Monk.—To answer that I will give you an illustration.

CHAPTER VI.

Of a monk who despised temporalities, the touch of whose garments cured the sick.

Recently an abbot of our Order told me of a certain monk on whom such favour had been conferred by the Lord that many were cured by the virtue in his garments. Often, if he is still living, the brothers are restored to health by putting on his clothes or girding on his belt. Once on a time his abbot pondering on this and seeing nothing remarkable in the man, spoke to him privately as follows: "Tell me, my son, what is the cause of these great miracles?" He replied: "I know not, my lord. I do not pray more than the rest of the brothers, I do not fast more, I do not take less sleep, I do not work harder; but one thing I know, that success cannot puff me up nor failure break my spirit, whether in my own person or in that of others." And when the abbot said: "Were you not disquieted by the recent burning of our grange by that knight?" he replied: "No, I committed

myself wholly to God. If I have a little, I accept it with an offering of thanks ; if much, again I thank God." And the abbot perceived that the cause of such powers was his love of God and his scorn for the things of earth. The sacred virtues, faith, that is, hope and charity, justice, humility, obedience, zeal for discipline and pity are often rewarded by the glory of miracles, as is shown by the following instances.

CHAPTER VII.

Of a countryman shut up in a dungeon in Hemersbach who was freed by S. James.

Near Cologne two families of countrymen carried on a very bitter feud. One being the weaker removed to the neighbouring castle of Hemersbach. From this they inflicted considerable loss on the opposite party and having one day taken one of them, three of the number wanted to extort money from him saying : " If you do not give us money, we shall punish you for it." To which he replied : " I have three halfpence. Buy cakes with them and eat them, for you will get nothing more." And having faith in God and S. James he added : " I have five marks at home in my chest, and new shoes, in which I am going to the shrine of S. James ; I will not give you that money. On S. Stephen's day I shall set out and leave you before daybreak." They were surprised at the boldness with which he spoke, but bound him with fetters and put him into the dungeon, appointing eight men to guard him that night. Once and again they asked him if he was still there, and each time heard his reply that he was. Making the same enquiry a third time they got no answer, because the power of faith had already taken him out of the closed dungeon. On hope much has been said in earlier chapters, but the following shall set forth the virtue of charity.

CHAPTER VIII.

Of the abbot who when lovingly admonished by his monk, ate meat.

A certain abbot of our Order commanded one of his monks who was ill, to eat meat. He at once obeyed him, but reluctantly, and replied to the abbot "I too ask you in the same loving spirit to eat meat with me." The other at once falling in with his desire sat down, took a morsel from the monk's trencher and ate it. Next day, if I remember aright, he went into a church where a man was being tormented by an evil spirit. Being asked by the bystanders to exorcise the demon he burst into these words: "With the same spirit of love with which I ate meat for the sake of my monk, I adjure thee, foul spirit, to come out of this man." Immediately at that word he came out and fled, as if he could not endure the flame of his love. How pleasing to God is love, is shown more fully through the vice of disobedience.

CHAPTER IX.

Of a monk who proceeded to eat putrid meat through unwillingness to eat meat in obedience to his abbot.

Another abbot having a sick monk ordered him to eat meat to recover his strength; but he was exceedingly obstinate and would not obey the order. The Lord however, to show that obedience was better than the sacrifices of fools, presently made the monk go mad, and he ran into the fields, where stumbling upon a dead dog, he began with much greed to eat the putrid flesh. And because he did wrong in the matter of flesh, in flesh was he punished. What afterwards

became of him, I know not. These two miracles were related to me by John, the dean of Aix, who averred that the tale told to him was true. Monks should listen to these and obey, and not prefer their ignorant abstinence to a loving spirit. I will adduce still another instance, by which you will see how good is the virtue of charity and how dangerous the fault of disobedience.

CHAPTER X.

Of a woman delivered from a devil and then crushed by him for disobedience.

A certain noble lady in Saxony was grievously tormented by a devil who haunted her. Her servants to restore her sanity, took her to various shrines of the saints and one day a priest coming up, a man of mean appearance, but endowed with the grace of God, felt pity for her torments. For out of his abounding charity he besought the Lord and drove out the devil, restoring the woman to her right mind. But he charged her to receive the sacrament for thirty days whilst remaining in the same place, and to hear the services of the canonical hours for those days. After she had done it for nine days, her people thinking it no harm, took her away. On the way she was struck by a great gust of wind, thrown down and so utterly dashed to pieces by the devil that all her limbs looked just like human entrails.

Novice.—What was the reason for so cruel a punishment?

Monk.—Disobedience. You have a similar case in the dialogue of S. Gregory concerning a cleric possessed with a devil, who was freed by S. Benedict. He had ordered him never to take holy orders, but after many years he disobeyed and at once the devil entered into him, tormenting him until he breathed his last.

CHAPTER XI

Of a demon whom Albert Scothart drove out in droll fashion.

The abbot of Ahringberg, a rich abbey of the Black Order in Saxony, lately passing our way, told us of a very droll miracle of the healing of a certain demoniac woman. "There is," said he: "among us, a pious knight named Albert Scothart. He before taking the vows was so vigorous a soldier and so famous in war that almost all the nobles of our land rivalled one another in sending him gifts, such as war-horses and costly garments, so as to win his friendship.

One day, as a girl of twelve years old, the daugher of a knight, sitting in a church was being exorcised by monks, breaking out into a laugh she cried: "See, here comes my friend, here comes my friend." When they asked about whom she was speaking, she answered: "You will see him all right." For she meant that knight, who at the moment had been some way off the church. But the nearer he came, the more she showed her delight. When he entered the church, she rose up to meet him clapping her hands, and bade him "Good Day," saying: "Here is my friend, go, go and let him come here. Now he was dressed in slashed scarlet and coming up to her he said: "Am I your friend?" To which the devil replied by the mouth of the girl: "Yes, my best friend, for you do everything I want." At these words the knight was much confused, although pretending not to be. He said however with a smile: "You are a stupid and silly devil. If you had any sense, you would go with us to the tourneys, where men are taken and slain; for why do you without reason torment this innocent girl?" But when the devil said: "If you want me to go with you, let me enter into your body," the knight replied: "You shall certainly not enter into me." And the devil said: "Let me sit on your saddle." And when he refused to do that, he begged for a place on some part of the horse or the bridle, but to all he said 'no.' Again

the devil said to him: "I cannot run afoot. If you wish me to go with you, give me at leaſt some place near your person." Now the knight feeling pity for the girl, said to the devil: "If you will leave her, I will allow you one opening in my coat on condition that you in no wise harm me and only ſtay with me whilſt on my way to the tourney. When I give you the order, you will go of your own free will and without dispute." And the devil took an oath and said: "I will not harm you, but advance you." And going out of the girl he leapt into the opening of his coat, passing with marvellous speed. From that hour such glory came to the knight in the tourneys that he overthrew whom he would with his lance, and at will took captives. Wherever he went, the devil went too and they talked with one another. When the knight prayed too long in church, the other would say: "Now you are mumbling overmuch." When he sprinkled himself with holy water, again he would say: "Mind you touch me not." And the knight said to him: "If a single drop touches you, I shall be sorry."

At the time when the cross was being preached and the knight entered a church to take it, the devil ſtrove to draw him back saying: "What are you doing here?" The knight replied: "I propose to serve God and to renounce you. Therefore flee from me." When the knight said that, Satan answered: "What have I done to displease you? I have never hurt, but enriched you. Through me you have become exceedingly famous. Yet I cannot remain with you without your consent, for so I promised." Then said the knight: "Behold, I now take the cross, and I adjure you in the name of the crucified to leave me and never to return." And the devil left him. Presently signed with the cross he passed over sea and there he fought for Chriſt two years. Then he returned and built a great and very rich gueſt-house for poor travellers; for he had an income of more than three hundred pounds according to the aforesaid abbot. In that gueſt-house to this day he and his wife in religious habit serve the members of Chriſt, devoted upholders of all men of religion and especially of our Order. To them he used to say in jeſt: "Ye lords

abbots and ye monks are not holy ; we knights are the holy ones who busy ourselves with tourneys, for the devils obey us and we drive them out."

Novice.—I did not know that devils could be cast out in such a merry fashion.

Monk.—Not jesting but the power of pity cast that one out. What power with God charity and brotherly pity have, is declared by the next miracle.

CHAPTER XII.

Of Theodoric, the knight of Rulant, who when suffering from a bloody flux, put the Saracens to flight in a miraculous way.

Brother Walter, a monk of Hemmenrode, often tells of a wonderful miracle which he witnessed. When the crusaders in their first expedition were besieging the city of Askalon, it chanced one day that the Saracens made a sortie and drove the Christians by a violent attack into their own camp. Now there was there at the time a young knight named Theodoric, the brother of Conon of Rulant who is still living. He was so ill and weak through a bloody flux that he was turned over on his bed not by his own effort but in the sheet. He when he heard the uproar and the shouting of the fugitives, asked what it was. And being told the truth, he ordered his armour to be brought and put upon him as he sat on the bed. Finally his war-horse was harnessed and he girded with his sword asked to be lifted upon it, and the blood flowed even over the saddle. Taking his lance he sallied forth saying : " God help me and the Holy Sepulchre." And he burst with such fury on the Saracens, passing through and circling round, striking and driving them, that all the Christians were inspirited and encouraged by him alone to the point of expelling the foe from the camp. This done, he returned to his bed of sickness and died three days later.

Listen now to a very famous miracle of justice.

CHAPTER XIII.

Of a knight whose vineyard after the crop had been gathered, was miraculously replenished because of the liberality of his tithe payment.

A certain knight in the payment of his tithes used to show such piety and honesty that it was his desire to offer them without delay, deceit or annoyance. Now he had a vineyard which produced about ten wagon loads annually. One season, more by the dispensation of God, as was afterwards made clear, than by the inclemency of the weather, when the grapes were gathered and the wine came from the press, there was found to be only one wagonload. When he heard this, the knight made a reply to his servant which deserves to be remembered. "What was mine," said he, "The Lord gave me. I will not take from Him His portion. Go and give the load to the priest for his tithe." And that was done. At the same time the knight's brother, a priest, passing close to the vineyard, saw it crowded with grapes; and presently going to his brother, he charged him with neglect, saying: "Why is not your grape harvest gathered?" And he replying: "It has been gathered in," the priest rejoined: "Certainly not; for I have just seen it full of grapes."

Enquiry was made and the truth discovered; and in no year did it ever produce a more abundant crop than in that one. The story was told to me at the time when it happened and I am very sorry I have forgotten the name of the knight and the place. I will tell you of another miracle of humility of some consequence.

CHAPTER XIV.

Of a lay-brother by whose prayer a broken pot was miraculously mended.

There was in Hemmenrode a worthy lay-brother named Everard, who was a porter at the middle gate. At times he went out with the wood-cutter brothers into the woods, took charge of their tools and prepared their food. One of these days, waking later than usual after the brothers had already gone out to their work, he hurried his prayers that he might prepare their food for them in good time. Whilst at prayer he placed a brazen pot on the fire, but forgot to pour in water. After a time meaning to put the herbs into the pot, he found it red-hot ; and being flustered and losing his head, to save the pot he poured in cold water. And it, as pots will do, bursting asunder broke. But not having another pot, in which he could make provision for the labourers, he bent his knees in prayer, humbly with tears beseeching God to give him pity and counsel, that the labourers might not through his fault lose the meal they expected. The good Lord marking His servant's humility listened to his prayer. And he rising from it saw that very pot standing whole near him. Giving thanks therefore to God, he seized the pot, poured in water, placed it on the fire, put in herbs and cooked them with all the speed he could. When they were sufficiently cooked, he sounded the nine o'clock summons and the brothers having said grace sat down for refreshment. After their refection they declared that the whole of the time they had been there they had never eaten such good herbs and at the same time they expressed their wonder that he had signalled nine o'clock earlier than usual, whereas on the contrary he had supposed them to be angry, that he had struck the hour later than usual. No doubt he had thought a very long time had passed in the cooking, because he did not fully realise the valuable aid of divine co-operation. On the subject of obedience however I will add a miracle still more remarkable than that just told.

CHAPTER XV.

Of a lay-brother through whose obedience the peas drying in a field were miraculously turned over.

In the aforesaid house the lay-brothers had reaped a crop of peas. As it lay scattered over the field for drying, these lay-brothers went to the prior and said: "Unless the whole brotherhood come out quickly, the sick as well, and turn over the peas, the whole crop will be lost." For they were afraid of rain which threatened. And the prior gave orders for all who were able to get ready. At once a lay-brother from the infirmary, a simple man in the abounding heat of zeal hurried there before them all. And when he came near the field where the peas lay, they were turning themselves before his eyes in various places in a wonderful way. When he saw this, he returned giving thanks to God, and the prior meeting him asked: "Why are you returning, brother?" And he replied: "Lord, there is no need for you to go any farther, for the peas are all turned." "Who turned them?" said he. And the lay-brother humbly replied: "He who could well do it." Then the prior finding it to be so, went back with the brothers not without great amazement.

Novice.—I have no doubt now that great is the power of obedience, which is rewarded with such a miracle.

Monk.—As God loveth obedience in subordinates, so loveth He zeal for discipline in prelates.

CHAPTER XVI.

Of the abbess Sophia whose small beer was turned into wine.

In Hoven, a convent of nuns of our Order in the charge of our abbot, their died last year an abbess named Sophia.

She was so zealous and unbending in discipline, that the sisters often annoyed by it, regarded what was a virtue as only a fault, but once her small beer was turned into wine, and one night as she came from matins, an angel of the Lord went before her with a lantern. These two miracles in her last moments she confessed to our lord abbot Henry.

When he was a canon in the church of Bonn, and she a nun in Ditkirgen, a house of the Black Order, by the inspiration of God he came to our house to take the vows, whilst she prayed as fervently as she could, for his perseverance in them. After a few days had elapsed, before he had taken the cowl, he was forcibly carried off by his brothers in the flesh, and she, now in despair, gave up praying for him. But he himself in a dream chided her for this and begged her to resume her prayers adding: "You shall hear my first mass in the Cistercian Order." By God's will that was what happened; for he came back to us, and she changed her habit, and so at the Hill of S. Walpurgis, where she was now prioress, she heard his first mass.

Novice.—I do not wonder that God changed the quality of that pious woman's drink, when he changes bitter to sweet for me a mere novice, to say nothing of full monks. Our plain herbs without sauce have a better relish for me than the most dainty dishes of meat had before I became a monk.

Monk.—The meal of Elisha, that is the grace of Christ, doth this. But, what was still more miraculous, Jordan, a monk of Hemmenrode, by training in abstinence for some years abstained from all drink, although he worked with the rest in the field in time of harvest in great heat. To return to what was said before, as God by the operation of grace changes bitter to sweet for the good, so at times he turns sweet into bitter for the ungrateful.

CHAPTER XVII.

Of a blasphemous baker-woman, whose dough was turned to filth.

After the establishment of Otto on the throne, when there was such an abundance of corn that in the Bishopric of Cologne for a long time the maltra (four bushels) was sold for five or six pence, there occurred in a certain manor of the diocese, the name of which I have forgotten, a miracle worthy of mention. A baker-woman had made up some loaves for baking. And because in a time of abundance bakers get small profits, she in her annoyance cried out to her boy: "Let us put the filth into the oven." By the righteous judgment of God she received according to her words, and excellent dough was changed by her cooking into filth. Drawing out the loaves and finding them so in appearance only, but not in substance, she became afraid, and mingling filth with filth was unable to keep the miracle to herself. Markmann, our monk, at that time the cellarer, brought us a piece of one loaf, in which on careful examination we found nothing but filth glued together. Very famous was this miracle at the time. For God often makes the punishment fit the crime. For instance:

CHAPTER XVIII.

Of Otto of Sconinburg who throughout Lent ate meat, and after Easter was unable to swallow it.

A nobleman, Otto of Sconinburg, whilst his father was overseas serving the Lord, himself behaved wickedly against the Lord and against His servant, even his own father. For by a plot with his followers he proposed to take captive by craft the citizens of the town belonging to the castle by calling them together as if for some business and then to extort ransom

from them. They being forewarned, escaped, but he robbed their wives and children. And because he had dealt with them so wickedly, the Lord visited him with an incurable disease and a further miraculous punishment. Now the previous Lent his greed for meat was so great that he would not go without it and even compelled his cook to eat it with him. After so doing persistently throughout Lent, the Friday before Easter having come, some said to him: "Lord, to-day is the day of our Lord's passion, the day of Christian tribulation, to-day we do not eat meat at all." But he replied to them: "I shall eat to-day as I have eaten hitherto." Then a wonderful thing happened. On that most holy day of Easter, when meat is blessed and the faithful after communion have permission to eat it, he, because of his disobedience was by the just judgment of God unable to swallow it and thereafter ate fish to the day of his death.

Novice. The Lord is just.

Monk.—In honour of the Lord, our Saviour, I will bring in some miracles of His holy image; then I will pass to the elements.

CHAPTER XIX.

Of the crucifix wounded at the church of S. Goar, from which issued blood.

At the time of the quarrel between Otto and Philip, people of the province removed their persons and property to the oratory of S. Goar, the confessor situated in the territory of Trèves, a very strong place both by natural position and by fortification. That being known, Warner de Bonlant, a rich and powerful man, brought up his battering rams and artillery to storm it, but without success and those who were inside, set up against the enemy a wooden image of the crucified in a certain window, hoping that through respect for it they would spare the place. But one of the artillerists caring

nothing for the cross and angry with the man who had put it there, shot a bolt and wounded the sacred image deep in the arm. At once in a wonderful way the miracles of old are renewed and blood begins to drip from the place of the wound, as if from human veins. Frightened by this miracle Warner afterwards took the cross. Hearing of these wonderful things, Philip, the lord abbot of Ottirburg, visited the place and enquired into the truth of the story. And when the account I have given above, was told to him by everyone, a Jew who happened to be present, drew the abbot aside and said: "Verily, my lord, you have heard the very truth." As he told me, he was much more pleased with the testimony of an enemy. The shaft is still preserved there, the wound and the marks of blood still shown. Our abbot testifies that he has seen both.

CHAPTER XX.

Also of a cross pierced by a lance, to which a similar thing happened.

About the same time Otto went up against Philip with an army and penetrated as far as Wizenburg. There his followers entered a certain church and one of them seeing the crucified set up in a high place covered with a linen tunic finely embroidered, desired to have it. But not being able to reach it with his hand, he strove to pull it off with his lance, but as it was firmly fixed to the figure, he pierced the latter in several places. The Lord to show that any damage or insult inflicted upon His image was done to Himself, by His power made blood gush freely from each of the wounds. For once only whilst a man He was pierced with a lance on earth, and yet each day sitting at the right hand of the Father He complains in the words of the prophet, that He is pierced saying: *"And ye people pierce me all day."* But what a punishment comes upon such, the following miracle shows.

CHAPTER XXI.

Of thieves who ſtole a cross at Utrecht and were hanged.

In lower Utrecht this year thieves breaking into a shrine in the church of S. Martin carried off some treasure and a very precious cross adorned with gems and gold. And as there were several of them, entruſting the cross to two of their number the reſt went off with the treasure. In the morning when this great sacrilege came to the knowledge of the bishop and canons, in much grief and especially for the cross, because of a piece of the Lord's cross, they sent soldiers by different roads to pursue the fugitives. Now those who were carrying the cross, were going along the high road. The soldiers overtaking them, but suspecting nothing wrong, passed them by. But Chriſt againſt whom the thieves sinned, robbed them of their senses and blocked their path so that turning aside from the road, they entered a marsh and could make no progress however much they moved their feet. Now the next day those soldiers returned and seeing them almoſt in the same place hard at work trampling the mud, one of them said: "My good fellows, your going is bad. Why do you not get up on the high road?" And they replied: "Our going is all right. Do not trouble yourselves about our travelling." Then one of the soldiers by the inspiration of God said to his comrades: "There's something ſtrange in this; perhaps they are the guilty men. Let us arreſt them." But when they went down to them, they sank the cross in the swamp, and being queſtioned about the theft they replied: "We took the cross and we know where it is; but unless we are sure of our lives, we will not show you." To make a long ſtory short, they were brought before the bishop and for the sake of the cross were promised freedom from punishment. The cross was discovered and taken back, and they were conducted outside the province. And because the juſt God leaves no sin unavenged, and often punishes the sinner

through his sin, he allowed them to break into a church the following day, when they were caught and hanged.

Novice.—This miracle is a clear proof.

Monk.—So great is the power of the cross that, as has been said, it brings punishment on those who despise it, and restores health to those who reverence it.

CHAPTER XXII.

Of a matron who gave birth to her child without pain after she had consented to her husband's taking the cross.

When Oliver, the scholastic of Cologne, was preaching the cross in Flanders, according to the tale which he told us, amongst others a knight took the cross who was a rich and honourable man. But when his wife found it out, she was distressed even to death ; for she was near child-birth. Oliver at the request of her husband visited her and amongst other words of comfort added these : " If you listen to my advice and allow your husband to fight for Christ, you will be delivered from your imminent peril without pain." And after she had been soothed by his words, the scholastic added : " At the time of the birth of your child cover yourself with your husband's cloak marked with the cross and you shall feel its power " ; for her birth-pangs were usually very great. Wonderful mercy of Christ ! the hour when she should bring forth, being at hand, remembering his advice she covered herself with her husband's cloak and brought forth her child almost without any pain. Other miracles of the cross as great I will tell you in what follows, for I am passing on quickly to miracles of the elements.

Novice.—How many elements are there?

Monk.—Four ; fire that is, air, water and earth. In these seems to be fulfilled in our times that which is spoken by the

Saviour in the gospel, "*And there shall be signs in the sun and in the moon and in the ſtars, and upon the earth diſtress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth*" (Luke xxi. 25, 26) and so on. In another place he fortells earthquakes, plagues and famine, terrors from heaven and great signs. Although all these muſt be fulfilled before the day of judgment, yet in part we have seen them fulfilled, as the cases given below will show. For we have seen signs in the ſtars and diſtress of nations; we have heard the roaring of the sea and waves; we have heard too that the Son of Man has been seen in the clouds, and terrors from heaven and great signs. In the firſt place I muſt speak of fire and the upper element to which the ſtars belong, afterwards of the reſt in order.

CHAPTER XXIII.

Of the division of the sun into three parts.

In the year of our Lord twelve hundred and six, when king Philip was holding high court with his nobles, there appeared a great sign in the sun. It was divided, that is, into three parts like the lily which has three petals. When it was firſt noticed, people came together in crowds discussing the great miracle. Now Hermann, the Landgrave, gave this interpretation of it that one of the imperial princes would die that year; but his interpretation was not satisfactory. After a long time the parts united and the body of the sun became whole again. Abbot Karl of Villers and his monk, Wiger, who were present at that council, saw what has been described, and told us. This appearance took place on the 30th of January.

Novice.—What do you think this triple division of the sun meant?

Monk.—God wished to set forth the condition of the empire to the assembled princes. The sun seems to mean the Roman Empire. As the sun in size and splendour excels all the ſtars of heaven, so does that empire shine with greater majeſty than all the other kingdoms of the world. In the Roman Empire there was at times sovereign rule, so that as the ſtars get their light from the sun, so princes derived their authority to reign from the emperor. The triple division of the sun meant a schism in the empire divided among three princes who usurped the title of Roman king. The firſt was Frederic, who in his father's lifetime had been elected king by the princes all taking the oath to him. The second was his uncle Philip, elected king after the death of his brother, Frederic being passed over. The third was Otto subſtituted by the archbishop of Cologne and his followers. These had both been crowned king at Aix. One of them being slain, the other deposed and dead, Frederic was elected who rules to-day in sole power, the sun, as it were, regaining the fullness of its orb. In some provinces that day there appeared five parts. By three of the parts I underſtand the three kings mentioned ; by the two, the fourth and fifth, Bernard, duke of Saxony and Bertolph, duke of Zähringen, both of whom ſtrove hard to get the imperial crown.

CHAPTER XXIV.

Also of the eclipse of the sun and the death of king Philip.

In the following month, that is on the 28th of February, another sign appeared in the sun, not, I would say, a miraculous one, because it was natural, but a prediction of a great event. There occurred, that is, an eclipse of the sun of such extent at midday that hardly any of its splendour

remained. Many seeing it were much alarmed saying something great was going to happen.

Novice.—What do you think the eclipse symbolised?

Monk.—I am no Daniel, and therefore my interpretation is not a positive statement, but only an opinion. I think that the failure of the sun foreboded the death of Philip, who died the following year and so was eclipsed. That tiny bright portion which began to grow and wax again, was Otto, who after Philip's death became great and glorious. And at the same time, I believe, was fulfilled what the Lord says in the gospel: *"For the powers of the heavens shall be moved"* (Luke xxi. 26). Heaven at times means the present universal church; the heavens, the particular churches. The powers of the heavens are the prelates of the churches, the bishop, that is, the abbots and provosts. In the division mentioned above not only the secular chiefs, but the spiritual too were involved, for partly through greed of money, partly through love or fear, they became unstable, taking oath first to one and then to another. For the Head himself of the bishops, Pope Innocent, first supported Otto and crowned him, and afterwards, for a reason known to many, deposed him, raising up Frederic against him. Moreover in the moon were not wanting signs; for she suffered great eclipses more often than usual. But if you ask for signs in the stars, I will tell you what I have seen.

CHAPTER XXV.

Of a star that was seen at Cologne after midday.

After the death of the emperor Henry, when the question of his successor was being debated in the palace at Cologne, after midday there appeared a very brilliant star. As we flocked into the bishop's court, we all saw it, but what so unusual a sight portended, we could not know.

CHAPTER XXVI.

Also of a very great ſtar which appeared after ſunſet.

Similarly this year for two weeks there was ſeen after ſunſet a ſtar of ſuch magnitude that it ſent out a brilliancy like that of fire. The Jews declare it was the ſign of the coming of their Meſſiah. So much for ſigns in ſtars. Proceeding to fire in the heavens, that is, lightning and thunder, which ariſe from the collision of clouds, I will put forward ſome inſtances, for you to ſee that according to the words of the Saviour, terrors from heaven and great ſigns have taken place in theſe times.

CHAPTER XXVII.

Of thunder and lightning at the vigil of S. Matthew.

At the vigil of S. Matthew, the Apoſtle, two years ago there occurred at Cologne an event quite miraculous, and miraculous because unuſual. Falling from the ſky in the duſk of that night, it ſet fire to the tower of S. Andrew, likewiſe to the fence round the court of a certain canon, which was extinguiſhed only by the efforts of many citizens. Moreover that ſame night ice had formed. Hence it was reputed a miracle that thunder could be heard and lightning ſeen. I will mention another very terrible inſtance.

CHAPTER XXVIII.

Of a theatre ſtruck by lightning in Saxony.

A prieſt of Saxony recently told me of an amazing miracle. "This year," ſaid he, "in our country in a certain theatre

twenty men were ſtruck by lightning, a prieſt only escaping, who fled when he saw the others burning. For it was fitting that by fire, which is lighter than any thing else, lovers of lightness should be punished.

Novice.—I wonder that the prieſt was not punished, for one would think he was a worse sinner than the others.

Monk.—God often spares prieſts because of their orders, as is said of Aaron, who was not ſtruck with leprosy, but his ſiſter was, although it is not said that he sinned less than his ſiſter ; or perhaps in him God saw some good for which he spared him. We have however ready for you an inſtance that God sometimes punishes prieſts for lightness of this kind.

CHAPTER XXIX.

Of a prieſt ſtruck by lightning in Eltz.

There is a village in the bishopric of Trèves called Eltz, in which laſt year on Wednesday before the nativity of S. John there happened a great and terrible miracle. A local prieſt, named Henry, was sitting in a tavern when a great ſtorm came on. As he haſtened with his bellman into church, where the bells were rung, the ſtorm increased, and there was a miſt accompanied by an indescribable crashing sound in the church. And suddenly there came the blaſt of a whirlwind which dashed to the ground both the cleric and the bellman, the latter lying under the cleric. But whereas the bell-ringer was entirely unharmed, the cleric was dead, and his privy members were consumed, but the reſt of his body untouched ; his son running up put out the fire in them by trampling upon them and tearing them out : from this it is evident that he was a fornicator. Moreover his clothes were so torn that no fragment held to a sound part, nor was any of it sound except that small portion in

which the maniple used to hang on his left arm. But even his shoes which were new, were torn to pieces as if they had been pulled apart by forks ; moreover the soles were as if they had been ſtewed in boiling water. Now the bellman lying in very great fear and amazement, ſaw devils ſcoffing in the church ; but the cheſt which was behind the altar, flew up on to it, and a hole was made which remains to this day. Furthermore the ſaints whoſe relics are there, came forth and ſtoutly withſtood the demons and a moſt violent ſtruggle took place between the ſaints and the demons. At laſt the demons being overcome and unable to carry off the body, took away part of the roof with them. The bellman alſo declares that the body of the prieſt was carried at times by the violence of the devils right up to the roof of the tower, under which the ringers ſtood, and under which they were lying ſtretched, but thanks to the ſaints it fell back again. They ſay that this cleric had won again the crown for dancing, which as victor he had hung up near the houſe for foolish men to play and dance there.

Novice.—My opinion with regard to this prieſt is that God puniſhed pride by tearing his robes and ſhoes to pieces and his luſt by the burning of his privy parts.

Monk.—You are right in your opinion, for the puniſhment often fits the ſin. I would have you know this too and will prove it by an inſtance, that whilſt God, as has been ſaid, puniſhes the wicked by thunder and lightning from heaven, ſo at times he ſuccours the good by the ſame means.

CHAPTER XXX.

Of Richwin, who was freed from robbers by thunder.

Richwin, our cellarer, going out one day at the time of the quarrel between the kings of Cologne mentioned above,

not far from the city saw a number of armed men sitting on their war-horses at the side of the high road. He was much afraid on seeing them, and one of them coming up at full speed, seized his horse by the bridle and insolently addressed him with these words: "Master monk, get down; I must have that horse." Hardly had he spoken, when behold the Lord replied to the robber on his servant's behalf not with words, but with thunder. For whereas the whole of that day no thunder had been heard, a very loud clap suddenly sounded so that the soldier's horse fell on its knees to the ground and he could hardly keep his seat on his tottering steed. At once removing his hand from the monk's bridle he said quite humbly: "Go in peace, for you are a good man." Thanking him the other went gladly on his way, realising that he had been freed by divine interposition. Richwin told me the story with his own lips.

Novice.—Much to be feared is He whom even the air serves.

Monk.—Not only the fire of the air, but also that of earth, which is fed with wood and lighted by men, serves Him, now by checking its natural force at the will of the creator, now by exercising the same no less miraculously on cold material.

CHAPTER XXXI.

Of a widow who set her measures against a fire and saved her house from burning.

In the bishopric of Cologne in a royal town called Duisberg, a certain widow used to brew and sell beer. One day the town accidentally caught fire and the flames coming close to her house, she had no hope in human aid, but had recourse to God. Putting against the flames at the door all the pots in which she used to measure out beer to her customers in

much simplicity of heart thus she prayed: "O Lord God, juſt and merciful, if I have cheated any man with these measures, I am willing that this house be consumed. But if I have done what is right in Thine eyes, I implore Thy juſtice mercifully to look upon my need in this hour and to deign to spare me and my furniture." Wonderful faith in the woman, wonderful condescension in God! He who said: *"With what measure ye mete, it shall be measured to you"* (Matt. vii. 2) as though the matter had been settled by the prayer of the faithful widow, checked the flames which devoured all around. At the house of that woman, to the amazement of all, the raging flames licked but did not set alight inflammable ſtuff. Hear now other cases equally miraculous.

CHAPTER XXXII.

Of a citizen of Soeſt, whose garment was conſumed but a cross miraculously protected.

In the city of Soeſt, in the diocese of Cologne, a certain citizen took the cross in the laſt crusade. At the same time the Lord to try his soldier, as we read of the holy Job, allowed his house to perish by fire. When the flames sank down and everything which could burn had been reduced to ashes, a small portion of his cloak covered by the cross was found untouched amongſt the ashes. And all wondered and noised abroad the great power of the holy cross. A like miracle occurred in another place as I have heard from maſter John, the dean of Aix.

CHAPTER XXXIII.

Also of an apple that was consumed, whilst a band of a cross tied round it was unhurt.

He told me of another miracle of the power of the cross. A matron, he said, took a cross and tied it round an apple and so putting them both together on a bar near the hearth where a fire was burning, she went away. By accident, nay, more truly by God's will, the apple fell with the cross on to the coals. After a little the woman returned, and looking for what she had put there, and not finding it, she sadly searched the fire for the cross ; and behold she saw the apple reduced to ashes, but its girdle she lifted out untouched. Thinking it a great miracle she told the aforesaid John about it.

Novice.—It is quite wonderful that the same element in the same moment should differ in its nature in opposite directions.

Monk.—I will show you by several instances that this occurs owing to a difference in merit.

CHAPTER XXXIV.

Of a cleric who was slandered by a harlot and felt no pain from fire.

Gerung, the scholastic of Bonn, lately coming from study at Paris, told me quite a wonderful story, declaring it happened in recent times. The household, said he, of a powerful noble of France was followed by a beautiful harlot. Many without distinction sinned with her and a pious cleric, the nobleman's chaplain, grieved for the ruin of the household, and spoke to his lord as follows: "Almost all your household is corrupted by intercourse with this harlot and all their sins God will require of your hand. And be it known to your

excellency that if she is not sent away, you will no longer have my services." At once she was summoned and the prieſt's words communicated to her, to which she replied: "Lord, he says this out of envy. Because I would not consent to his desire, therefore he persecutes me." When he replied: "You lie, for the man is pure," she immediately added: "I will have you teſt his truth." Soon going to the cleric in the guise of a penitent and suffused with tears, after a feigned confession she added: "Sir, so ſtrongly have I been tempted by your person, that unless you extinguish the fire you have lighted, I cannot live." At these words the good man crossed himself and that time drove her away with what words he could, but the next day she came again and repeated what she had said before, further adding: "If you do not do as I ask, see, I shall certainly kill myself." Much afraid at hearing this, but by no means proposing to consent to her luſt, he replied: "At such a time and place, if you wish me to sleep with you, I will on condition that you do not kill yourself."

So she going joyfully away went at once to the lord and in wanton words showed him that his chaplain had promised such and such things. Meantime the cleric told his pupil to place a bed of plain wood in a place he showed him and to put under it dry logs and ſtraw and then to cover it decently with a sheet. And this was done. Now on the day appointed the cleric came, the woman came; but the cleric firſt set fire to the ſtraw before climbing on to the bed, and then invited her to get on to it too. She seeing the flames rising on all sides, shrank back and although invited again and again, refused to come to such terrible embraces. Now the cleric by God's gracious aid felt that fire no more than a breeze that brings the dew, nor was his hair singed nor his garments in any way injured. When the wretched woman saw this, terrified and conscience-ſtricken at such a great miracle, she publicly confessed to her lord and the reſt that she had slandered the holy man wrongfully and out of sheer hatred and anger to revenge herself for the charge made againſt her. But the good man himself, not ungrateful to God, went over to the Order of the Preachers.

CHAPTER XXXV.

Of the fornicating fisherman, who through making confession was uninjured by red-hot iron, but afterwards burnt by cold water through relapse into sin.

Lord Bernard of Lippa, once abbot, now bishop of Livonia, often relates a miracle which was the exact opposite of the one just told. "I know," said he, "a fisherman in the bishopric of Utrecht, who had many times committed fornication with a certain woman. And because his sin was too well-known, he feared to be accused at a synod soon to be held and said to himself: "What will you do now, unhappy man? If you are accused at the synod of fornication and confess, you will be forced at once to marry her; if you deny it, you will be convicted by the ordeal of hot iron and be the worse confounded." And going at once to a priest, more, as was clear afterwards, through fear of punishment than love of right, he confessed his sin, asked for counsel and got it. "If you have," said the priest, "a firm resolve never to sin with her again, you will be able to carry the hot iron fearlessly and to deny the sin. I hope that the virtue of confession will save you." And so it happened to the amazement of all who knew of his fornication.

See how this fire by the power of God, as in the former example, contrary to its nature held its force in check, and, as you shall learn in what follows, in a still more wonderful way blazed out contrary to its nature. To be brief; the man was acquitted. After many days he was sailing with another fisherman on the river practising his craft, and seeing the house of the woman, said the one to the other: "I am much astonished, and many others with me, that the iron did not burn you at the synod, when your sin had been so patent." He unworthily boasting of the favour conferred on him, because he had now conceived a wish to sin with her again, struck the water of the river with his hand and said: "Look you, the fire hurt me just as much as that." Wonderful justice of God! He who mercifully protected the penitent, righteously and miraculously punished the back-slider.

As soon as he touched the water, it became for him red-hot iron. Suddenly drawing back his hand with a loud cry, he left the skin in the water ; and telling all that had happened to him to his companion, he was led to a late repentance. Not unlike this miracle is that which our monk Lambert used to tell.

CHAPTER XXXVI.

Of an incendiary traveller, who was burnt by cold iron.

A certain countryman, having a quarrel with another, gave money to a fellow belonging to the fraternity of tramps, a rascal like many of them, to set fire to his enemy's house. Entering it under the guise of religion, at a convenient moment he set fire to it. Forgetful of the hospitality he had received the miserable man, after the house had been rebuilt, started another fire for a bribe. Disturbed by the repetition of his loss the man accused all of whom he had suspicion, but they cleared themselves by the ordeal of hot iron. Again was the burnt house rebuilt and the iron used thrown into a corner of it. To be brief ; again came that false traveller corrupted by his former greed and seeing the said iron asked what it was used for. The man replied : " Some one burnt this house a second time. I suspected certain men, but they carried that red-hot and were not burnt." Then said he : " It might be used for something, " and by God's will taking it up, he was so burnt in his hand, that he threw it away with a loud cry. Seeing that, the head of the house held him by his coat saying : " Surely you are the guilty man." Taken at once before a judge, do what he might, he had to confess his crime and so was condemned to be broken on the wheel. But you will find many miracles of this kind in the section on confession. Now let us pass on and see what miracles

God has wrought in our time in the air. That Jesus himself, God's Son, was seen in the clouds of heaven, not in his majesty but in his humility, I can prove to you by some true instances.

CHAPTER XXXVII.

Of crosses which appeared in the air in Friesland at the time of the preaching of the cross.

When Oliver, scholastic of Cologne, whose words I here use, was preaching the cross in Friesland in the diocese of Münster and the manor of Bedian, in the month of May on the Friday before Pentecost, as I remember I said elsewhere, the triple form of a cross appeared in the air, a white one in the North, another of the same colour and shape in the South, a third coloured in the middle, having a forked cross and the figure of a man hanging on it with arms raised and extended, his hands and feet fastened with nails and his head drooping. This was in the middle between the other two, on which was no image of human form.

CHAPTER XXXVIII.

Also of a cross which appeared in the manor of Sutherhusen close to the sun.

At another season and place in the Frisian manor of Sutherhusen, when the cross was being preached, there appeared near the sun a single cross blue in colour.

CHAPTER XXXIX.

Also of another cross seen in the manor of Docheym in the province of Friesland.

There was a third appearance in the diocese of Utretch in the manor of Docheym, where S. Boniface was crowned martyr. There on that martyr's day, when many thousands had come to the place appointed, there appeared a great white cross like a beam artificially fastened crosswise to another. This sign we all saw (the words are those of the aforesaid Oliver) but it gradually moved from North to South. An eyewitness of this vision was our lord abbot Henry and Winandus his monk, both of whom saw it with their own eyes.

CHAPTER XL.

Also of crosses which were seen at the same time near Cologne in the manor of Helendorp.

A certain nun told me this year that a little while before the preaching of the cross, in a manor which is called Helendorp, not far distant from Cologne, after sunset she saw two crosses in the air, one larger and one smaller, which gradually moved from West to East. Wishing to have witnesses of such a miracle, she called some people, who also saw it. Similar visions, I remember, I have spoken of before in the eighth book and the seventeenth chapter and also in the eighteenth, first of two lay-brothers, who saw the Lord in the air hanging on a cross ; then of Rudolph the lay-brother of Lucka who saw Christ crucified in the air, as did fifteen with him. Listen now to a miracle that happened in the air, a very terrible one.

CHAPTER XLI.

Of a cloud which, falling in Saxony, drowned many.

This year in Saxony a whole cloud fell from the air between two mountain ranges and proved destructive more of life than property. Such a volume of water was in it, that it went through a monastery situated in the neighbouring valley and annihilated every living thing in it, man and beast alike. It overthew the outbuildings, carried away the furniture and broke down the fences. Only five monks who fled to the tower, were saved out of the whole number. Now the name of the monastery is Winendenburg and it belongs to the Black Order. After that this torrent with irresistible might passing on to the neighbouring town, named Eisleben, wrought like havoc there. All the churches, as well as all the dwellings of the town, it violently entered, and drowned men and beasts. And to prove that God has no care for cattle, but for men, he deigned to show a great miracle in the case of the drowned which is worthy of mention. For all those who after the passing of the flood were found in churches and houses, were a bright snow-white colour, but those who perished in tents and sheds, looked blacker than coal. By such a stamp did God distinguish between the good and the bad.

Novice.—This plague makes me think that we are chastened not by accident but by the just judgment of God.

Monk.—You will be able to note this more fully in the flood in Friesland in which more than a hundred thousand people perished and three years later forty thousand. I have sufficiently set forth the time and cause of this plague in the seventh book and third chapter.

Novice.—These separate floods seem to me to herald the sudden coming of the Judge.

Monk.—It is true that at the same time was fulfilled in part, what He Himself promised when He said: *"There shall be on the earth distress of nations by reason of the roaring of the sea and waves, men's hearts failing them through fear."* For as the abbot of S. Bernard told me, there was

such alarm in Friesland, that every man expected death and their hearts failed them as it were in expectation. And therein was such distress of nations that many Frisians migrated to other provinces.

Novice.—I heard about it at the time.

Monk.—As I am beginning to speak about water, I wish to show you what miracles God has wrought therein in our times.

CHAPTER XLII.

Of a deformed boy cured after baptism.

Godfrey, the master of our novices, before taking the vows, ruled over a certain parish. One day when baptising a boy, from whose side hung flesh wondrously horrible, the moment he drew the child out from immersion in the name of the Holy Trinity, that monstrous appendage was nowhere to be seen. Seeing that, those present glorified God and preached everywhere the power of baptism.

CHAPTER XLIII.

Of a pagan who was baptised at Babylon and healed.

At the time when, because our sins required it, the Christian army at the siege of Damietta was given into the hands of the Saracens, the bishop of Beauvais was taken captive to Babylon and many others with him, and were treated with kindness by the Soldan. A certain pagan woman of Babylon had a son so ill that there was no hope of his life.

One night it was shown to her in a dream that if the aforesaid bishop should baptise him, he would soon regain complete bodily health. She, anxious for her son, went in the morning with her family and parents to the bishop, described what she had seen, and humbly begged him to baptise the boy. Her request was granted and according to Henry, knight of Ulmene, who was present, the heathen stood round the font and mocked ; but their mocking was turned to wonder. For the young man who entered despairing of life, was baptised and went out in perfect health. I hope that he remains firm in the faith of Christ and perhaps others through him have believed. But why do I commend the virtues of baptism in others, when I have had a wonderful experience of them in my own person.

CHAPTER XLIV.

Also of the author of this dialogue who gained health through the benefits of baptism.

When still a little boy at school, I was at one time extremely ill, and once and again had come back to life after being anointed. Now it happened just then that a little pagan girl whom my aunt had bought, was baptised, who was about ten years old. And my mother was advised to wrap me in the sheet in which she had gone to baptism, whilst it was still wet, being assured that the blessing of health would soon follow. This was done and at the touch of that most holy water I at once broke out into a sweat and became well. For although baptism is medicine for the soul, yet many have found its virtue a cure for their bodies, as is said of Tarquilinius and of Cromatius, the city governor.

Novice.—I should like to hear of a miracle wrought with plain water, to which neither consecration, nor the infusion of holy oil, had imparted virtue.

Monk.—I will first tell you another concerning baptism, in which you will see its power acting in an opposite direction.

CHAPTER XLV.

Of a dog that turned mad when baptised by students.

Once some students imitating the manner of a priest, baptised a dog in a stream in the name of the Trinity. But the dog unable to bear the power of that great name, at once went mad before their eyes. Yet the boys were spared by God, because they are a mad set, and He knew that the outrage on the sacrament had been done not in wickedness, but in folly. Of plain water, however, you have an earlier instance in the thirty-fifth chapter, about the fisherman who was scorched by water. You have also another example in the third book and twenty-first chapter, about the sinner through whose crimes the sea rose high, and became calm again after his confession. I will relate a similar one which will cause you some astonishment.

CHAPTER XLVI.

Of Richard, king of England, and his peril on the sea.

In the first expedition to Jerusalem, Richard, king of the English, with a host of pilgrims and mighty forces crossed over sea. One day about dusk there arose at sea a very violent storm, so that the ships were beaten by the blasts and

driven by the fury of the winds and threatened with death. But the king like the reſt, with death ſtaring him in the face, all that night cried out: "O when will the hour be here when the grey monks are wont to rise to praise God? For I have given them all those possessions that I might have no doubt they would at once begin to pray for me, and God be compelled to regard us." Wonderful faith of the king! But the Lord (Matt. xvii. 19), by a manifeſt miracle rewarded the faith of that king. For about the eighth hour of the night the Lord roused by the prayers of the risen monks, and himself rising in all his power, rebuked the winds and the waves, and there arose a great calm, so that all wondered at the great change in the sea. But the king on his return honoured the Order more than ever in his gratitude for that miracle, enriching some houses with his alms and building some anew. Let these examples of miracles of water which I have given, suffice, for I am haſtening on to miracles of the earth.

CHAPTER XLVII.

Of diſtresses that occurred in our time.

In our time seems to have been fulfilled what the Lord says in the gospel *"Nation shall rise againſt nation and kingdom againſt kingdom and there shall be great earthquakes in divers places and peſtilences and famine and terrors from heaven and great signs."* Although I have given some examples of these, I will now add more. In our time the Saracen people under Saladin, King of Syria, as their leader, have risen againſt the Chriſtian people and by him Jerusalem and the Holy Land have been captured. Againſt this treacherous race we have seen three great expeditions of believers. The firſt was under Frederic the emperor, the

second under Henry, his son, the third under Frederic now ruling. In our time, I say, the people of the Latins rose against the Greeks, provoked by their treachery and took Constantinople with a great part of Greece. About the same time the heresy of the Albigenses began to be made public. Hence the nations of the Catholics were disturbed by the zeal of faith, Spain that is and France, for its destruction ; but the end is not yet. For to say nothing of the kingdoms of infidel races, what great wars there have been between believing nations, the French against the English, and Germany against Gaul, we all know. Last year too a certain people entered the kingdom of Ruthenia and there destroyed the whole of one people ; what people this was, whence it came and where it was going, I am not sure. Of pestilences and famines we have learnt enough, not in books but in our sufferings. After the death of the said Henry, the emperor, there was such a great famine that a maltra of winter wheat was sold for a mark of Cologne and in some provinces for eighteen shillings, and a countless number of people were exterminated by the severity of the famine. Of earthquakes in divers places I will tell you some recent great miracles.

CHAPTER XLVIII.

Of an earthquake in Cyprus.

In the present year, the twelve hundred and twenty second, since the Incarnation of our Lord, a tale is told by some who came from the same parts, that two cities in Cyprus fell in ruins by an earthquake. Moreover in one of them, as the bishop was standing at the altar and celebrating mass, the church shook and fell, destroying both the bishop and the rest of the people.

CHAPTER XLIX.

Of an earthquake in Brescia.

At the Advent of the Lord the heretics in Milan sent those in Brescia many wagons of victuals. On the very day however of the nativity of our Lord, as they were feasting, the Lord shook the earth and destroyed more than twelve thousand people under the falling buildings. Others flying to the fields heard the cries of the dying, but did not dare to return to the town to succour them. But the people of Milan, forsaking their own city, dwelt in tents for more than eight days in fear of that earthquake. At Bergamo, Como, Venice, in Cyprus, at Paphos and in many other provinces and cities at the same time many were terrified by earthquakes. And no wonder. So many towers, so many buildings collapsed that nothing less than the end of the world seemed to be at hand. A thing unheard of in our generation, as master Oliver of Cologne said in his sermon on fasting, two mountains in Paphos having a lake between them united and became one mountain. Moreover the lord of the land was making a way for the water through the mountain when it burst out with such violence as to sweep away all in its path.

CHAPTER L.

Of an earthquake in Cologne.

A short time after the earthquake just mentioned, that is, on the eleventh of January, there occurred at Cologne a fresh earthquake so violent that the walls of buildings were shaken, and threatened to fall. At the same moment our abbot, at Mount S. Walpurgis, who was celebrating mass before sunrise, was so shaken that he feared the church would fall by the same movement, and the altar at which he was standing,

would be swallowed up by the earth. Next, about two weeks later, the people of Aix experienced another earthquake. Winds too so exceedingly ſtrong blew, as you know, at this time as to ſtrike us with no little terror. In this same year of which we are speaking, there happened the two miracles aforesaid, that is, the burning of the theatre and the fall of the cloud, as you have it in the twenty-eighth and forty-firſt chapters.

CHAPTER LI.

Of the fire from heaven which was seen in the land of the Count de Montfort.

In this week the watchmen of a certain caſtle of the Count de Montfort, as I am credibly informed, looking at the sky opposite, saw it open and a fire come out of it. This falling to the lower air moved in a terrible and wonderful way to one place after another, foreboding some great event.

Novice.—The description of these is very alarming.

Monk.—I have something further to say about miracles of earth.

CHAPTER LII.

Of a man miraculously delivered from a pit in which he had lain crushed for a year.

In the diocese of Trèves, in a manor named Wanebach, near a church in the same manor, two men were working in a silver mine, one below and the other above on the edge of the pit. As they did so the sides of the pit collapsed and

the man who was at the bottom, was buried under masses of earth and rock ; but the one at the top falling with them was so crushed that he died in three days. Now the wife of the buried man, supposing him to be dead, had a mass celebrated for his soul. And because she was a poor woman and could not afford to have masses sung, every day she burned incense for the salvation of his soul in the church before the altar, only neglecting to do so on three days. After she had done this for a whole year, some men in pursuit of gain, began to clear out the mine. And when they came close to the buried man, he called out : " Spare me, spare me ; take out the earth so as not to bury me." They at first supposing it to be only fancy, when they heard his voice, yet did as he demanded. Now when he was laid bare and was asked how he could have lived so long there, he answered : " Every day at such an hour I was so sufficiently refreshed by an aromatic perfume that the whole of that day until the same hour I had no desire to eat or drink. Throughout this year for three days only have I missed that perfume and then I almost perished of hunger." He could not however describe the virtue or the cause of the perfume. His wife being questioned about it at once understood ; she explained, as has been said above, what she had done for his soul.

Novice.—If spiritual offices conferred on souls thus benefit bodies, I suppose they can do much for those lying in punishment.

Monk.—Of that you will be satisfied in what follows. Whatever benefits faith and devotion bring the humble in the sacraments of the church, so much does mockery of the same sacraments injure the foolish and proud.

CHAPTER LIII.

Of a man who was choked with ashes whilst mocking the sacrament of ashes.

We have been told by our monk Theodoric, once count in Wiede, of a very remarkable event. " I know," said he,

" an executioner in Coblentz, a man of good ſtanding in his office (giving me his name). Once on Tuesday before Ash Wednesday, having ſpent almoſt all the night in feaſting, in the morning he went to a tavern with his comrade to waſh down the meat as it were. And when the bell rang for maſs, and the faithful flocked to the church, ſome from that tavern, and theſe two were left alone drinking, the other ſaid to the executioner: " We are certainly waiting too long; let us go therefore to the church for the Aſh ſervice." But he deriding the myſtery of the Aſhes, anſwered: " Sit down, I will give you the aſhes and you ſhall give them to me "; and taking ſome aſhes from the hearth, he threw them over his head. See the immediate puniſhment for his mockery that followed; for at once round his head and face he felt a cloud of aſhes as if they were blown upon him by bellows. With a cry of alarm he ſwallowed ſo many aſhes that he was almoſt ſuffocated. Many ran up ſeeing ſo wonderful a plague. He was taken to an iſland where there was no duſt but graſs only; but it was no good. On the Rhine, in an orchard, in the ſolar, in no place could he protect himſelf againſt the cloud of aſhes; by them he was at laſt ſuffocated and ſo paid the penalty for his mockery. See how the man I ſpoke of above, could through the grace of devotion live even under the earth, whereas this man was ſuffocated in the air through that ſin of his. I will now bring in two miracles; the firſt won by virtue of humility, the ſecond by the virtue of purity.

CHAPTER LIV.

Of a lay-brother who was a ſwineherd and of the tree felled by his merits.

Liffard whom I mentioned in the fourth book, chapter four, was a lay-brother in Hemmenrode. Being a man of good birth and therefore his humility the more meritorious,

he did not scorn to feed the pigs of the monaſtery, and even begged to have that office. One day after feeding his herd of pigs hard by a wood, he saw there two trees growing out of one trunk. Being much pleased with one and saying in his heart: "O God, how suitable that one would be for making troughs for the pigs!" at once it fell as if it had been hewn down by an axe. See how the wood obeyed not his spoken prayer, but his mere thought. So much for humility. Hear another miracle of purity.

CHAPTER LV.

Of a girl and a flint that was split to prove her ſteadfaſtness.

Allard, our novice, himself told me that he has an aunt named Julia who before taking the veil, although in body pure, yet in manner showed herself too light and wanton; and she was of marriageable age. As she was playing one day with one of her ſiſters, her brother, a cleric of much gravity was present. He grieved by his ſiſter's lightness, took a very hard flint from the river and said: "This flint will split in my hand before my ſiſter Julia becomes ſteadfaſt and a nun." But God, that He might show that no one was to be judged by the outward appearance, at once split the flint in his hand. When she knew it, her conſcience being pricked both by her brother's words and the miracle of the ſtone, she bade farewell to marriage and the world, and took the habit of religion in a convent of nuns called Bethbure, and to this day she keeps that ſtone to witness to her purity and change of life. So much for the elements. Would you like to hear now of the miraculous in those which move in them, birds, that is, fiſhes, animals and reptiles?

Novice.—I should.

Monk.—Whether what I am going to tell you has been recorded or not, I do not know, for I had it not from a book but the narrative of a certain man of religion.

CHAPTER LVI.

Of a little bird that was freed from a kite by the merits of S. Thomas of Canterbury.

A certain matron, who was a great lover of the blessed Thomas of Canterbury, suffered from constant illness, and tortured with pain called upon that martyr in these words: "Holy Thomas," said she, "help me." Now she had a little bird of some species, which from continually hearing her had learnt to utter that prayer exactly. One day a kite seeing it outside its cage, seized and flew off with it. In the moment of its seizure, when it was crushed by the talons of the bird, and in the hearing of all present, she cried out from the air: "Holy Thomas, help me." Now that God of wonders might set forth the precious merits of His martyr, He commanded the kite to drop the little bird, which at once with great joy returned to its mistress. But the kite paid the penalty for its pillage, falling dead to the ground.

Novice.—How was it that the saint succoured the little bird in its peril, but not his sick servant?

Monk.—Because that had no other life, such as she by faith looked for, He wished also to show her that delay in healing her was not due to want of power but was of set purpose, because virtues are learnt by sickness. Listen to another miracle.

CHAPTER LVII.

Of doves which a knight set free.

A certain knight of the manor of Lisere, named Anselm, used to rear many doves. He was told that he was committing a grievous sin in keeping them, because they damaged the crops and barns of neighbours. One day as he threw corn to them to eat, with all of them gathered together before him, in a loud voice heard by all present, he said : " You doves, if it is God's will that you should ſtay with me, ſtay ; but if not, I bid you in His name to leave me at once." At those words at once all the doves rising together, flew away and never again returned to those dovecotes.

Novice.—How could they remain there againſt the divine will?

Monk.—It was not God's will that the knight should keep the doves, and they could not remain there againſt His will. God's will is His power. Do you suppose it pleases God when sparrowhawks, falcons, cranes and other birds of the kind are reared for amusement. Yet some, ſtorks for inſtance, may be reared or entertained by the religious for necessary purposes ; concerning which I will take this opportunity to tell you a miracle.

CHAPTER LVIII.

Of the ſtorks to which the Ciſtercian prior gave a blessing.

At Citeaux, where is the head of our Order, many ſtorks neſt. This is permitted by the brothers of the Order, because by them not only the monaſtery but all the places round are cleared of foul worms. When winter comes, they depart, and at a fixed time they come back. One day when they

had marshalled their ranks for travelling abroad, that they might not be thought ungrateful for the hospitality granted them, they sought out the brotherhood which at that moment was working in the fields, and flew round them with many hoarse cries and made them all wonder, not knowing what they wanted. And the prior said to them: "I suppose they are asking permission to go"; and raising his hand blessed them. At once, wonderful to say, with great cheerfulness they flew off together, making the monks feel ashamed, who think little of receiving or waiting for the blessing, when they set out for a journey.

Novice.—What are reasoning men, who are ungrateful for God's gifts, to say when they hear of doves obeying and storks giving thanks?

Monk.—This is the reproach of the Lord through Jeremiah against his people Israel saying: "*The turtle dove and the swallow and the stork watched for the time of his coming; but my people knoweth not the judgment of the Lord its God*" (Jer. viii. 7).

Novice.—Where do these birds live in winter?

Monk.—In very hot places.

CHAPTER LIX.

That swallows always return to their wonted dwellings.

I have been told by a certain priest, that the father of a family had very many swallows' nests in his house, and wishing to find out that very point about which you ask me, he took one of them and fastening a piece of parchment to its foot containing these words: "O swallow, where do you live in winter?" he let it go; for he knew by experience that they always return to their wonted haunts and dwellings. The swallow coming to Asia with the rest,

built its nest in the house of a certain Peter. Seeing on its foot in its daily coming and going that parchment, and wishing to know what it was, he caught the bird, read and removed the parchment tying on another which thus answered the question: "In Asia in the house of Peter." When the said householder learnt this on the return of the swallow, he told the story to me as a remarkable fact. But about storks I could tell you many wonderful things, if I were not passing on to more useful topics. The males are very jealous of the females and punish adultery with great severity. Yet the females have one very remarkable remedy. If before the arrival of her mate she can bathe in water, he knows nothing of her adultery and so she escapes the penalty of death.

CHAPTER LX.

Of a stork that was killed for adultery.

In the court of a certain knight, as I have been credibly informed by a monk, there was a nest of storks, that is, a male and a female. In the absence of the male she committed adultery and frequently plunged into a ditch near the house. The knight having noticed this and wishing to know the cause ordered the ditch to be blocked up. To be brief, she, after committing the offence, sought the water as usual, and could not get into it. Meantime the male arriving discovered her crime and attacked the adulteress with his beak. Not being strong enough by himself to kill her, he flew away in a rage and returning after a time with many storks accompanying him, before the eyes of all the people in the court slew the wretched female.

Novice.—I suppose that the jealousy contains in it some sacred meaning.

Monk.—Your supposition is right. For often in the scriptures God compares Himself to birds. His spouse is

the faithful soul ; adultery, every mortal sin which separates men from him and joins them with the devil ; baptism with water is repentance, which is ever being repeated and washes away guilt, that God may not see or know it for vengeance. This being said by way of example, I will tell you something wonderful about fishes, which are made of the same element, water, as birds.

CHAPTER LXI.

Of the ring of the provoſt Conrad, that was found in a pike.

Conrad, the president of S. Severin in Cologne, was also provoſt of Xanten. When sailing once on a time to that town, and washing his hand outside the boat in the ſtream, he let slip a very good golden ring from his finger which fell into the Rhine. But the following year going in a boat again to the town, he met some fishermen near the place, where he had loſt the ring, and he ordered enquiries to be made of them if they had taken any fish. They replied : " We have one pike which belongs by right to the provoſt of Xanten and we dare not sell it." When they were told : " See, here is the provoſt," they offered him the fish. When the cook had disembowelled it, the ring was found in its entrails. Being neither able nor willing to hide it, he showed it to the provoſt, who recognised it at once and so recovered it by a great miracle.

CHAPTER LXII.

Of water turned into blood with the fishes in it.

A certain prieſt of the Black Order laſt year told me a very wonderful ſtory about water and fishes. " In our

province," said he, " as many can teſtify to-day, all the marshes and ſtreams at a certain time change to blood. The fish being unable to bear their bitterness leave the waters and seek dry land. Moreover eels climbing the banks and ſticking there are found in that plight. But a number of fishes perish in the waters, as in the plague in Egypt. I will now add something wonderful about the animals and beaſts that move on land.

CHAPTER LXII.

Of the oxen that killed their keeper.

When William, our novice, was returning to Rome in the firſt expedition to Jerusalem, he heard of a recent occurrence there, which caused wonder to many. A certain ox-herd had fed oxen near the city for more than twenty years. One day as he slept in the field not far from the grazing cattle, four of them collecting put their heads together as if in talk and after a little came running to their keeper, trampling upon him with their hoofs and tossing him with their horns, until they tore him to pieces and killed him.

CHAPTER LXIV.

Of a she-wolf who killed a boy in Kerpen.

Abbot Daniel told me a very remarkable ſtory about a she-wolf. " In Kerpen," he said, " where I was a scholaſtic, the scholars one day had had permission to go to the woods. Finding a wolf's lair there, they drove out all the whelps and one of them cut off their feet with an axe. As they were

going away, the wolf came back and when she saw her whelps' feet cut off, followed them as they retreated, and furiously attacked him only who had done this. He in his fright climbed a tree. Not being able to follow him, she began to dig round the roots with her claws, and finding this useless, she summoned other wolves. Meanwhile the scholars reported it and men from the manor with swords and forks and cudgels came to his help and drove off the wolves, taking him away in their midſt. The wolves who had been called in, followed for a little and then returned and the she-wolf alone persiſted in trying to avenge herself by repeated attacks. And when they were near the manor, giving her life to avenge her whelps, she broke into the guards of armed men and leaping at the throat of the scholar at once killed him. She was immediately slain.

Novice.—I am much surprised that she could know the scholar from the reſt.

Monk.—Many such things happen by the judgment of God, of which kind is what follows.

CHAPTER LXV.

Of a man who had all his children throttled by wolves.

A certain man near Aix had three children. Now at the time when Philip was crowned there, many wolves were seen in the province. One of these catching the infant son of that man outside the house, carried him off, throwing him over his shoulder. A soldier by chance riding along the road, in pity for the child galloped after the wolf and rescued him alive and unharmed from its teeth. Not long after the same boy by some judgment of God was carried off by a wolf, ſtrangled and eaten. That child had a ſiſter older than himself. She was sent one day into the fields to draw

water from a spring. A wolf in the sight of many people ran to her and before they could help her, killed the girl and was devouring the entrails. So this man robbed of his two children, having in time of war taken his wife with the furniture to the town, left a third boy to guard the house until his return. He never saw him again and it is possible that he was taken and ſtrangled by a wolf like the others. Since we are speaking of wolves, I will tell you something about a wolf, which I heard lately, at which I wondered a good deal.

CHAPTER LXVI.

Of a wolf that dragged a girl into a wood, that she might draw out a bone from the throat of his mate.

Near a manor, whose name I have forgotten, a wolf attacked a grown-up girl, holding her arm in its teeth. Dragging her with him, as often as she began crying out, he gripped her hard, and spared her when she was silent. To be brief, she was led by him into the wood to another wolf, in whose throat a bone had ſtuck. It was in very great pain and the hand of the girl was thruſt into the gaping jaws by the mouth of the other and by it the bone extracted which had ſtuck there. Thus cured, he at once with his friend led the girl back to the manor.

Novice.—I have seen a young man who was carried off by wolves when a child and reared by them to manhood, so that in the manner of wolves he would run about on his hands and feet and howl.

Monk.—So much then for animals. Now I will add something about reptiles and so conclude this ſection.

CHAPTER LXVII.

Of a toad that persecuted Theodoric Cancer.

In the manor of Kerpen in the diocese of Cologne, which I have mentioned before, there had lived a man of whom I am not certain whether he is still alive, a monk but blind, named Theodoric Cancer. Once in his youth, when lifting a harrow in a field, he found a great toad under it. As it rose on its hind legs as if to fight, in anger he seized a piece of wood and killed the reptile. Wonderful to say, when Theodoric was expecting nothing less, he saw the dead toad following his track. Having pierced it afresh and reduced it to ashes by burning it again and again, he found it of no use. There was no place so remote, so foul, which was safe for him to sleep in. At night he hung in a shield from a rafter in fear of it. When he rode out with a hunter friend and complainingly told him of these wonderful things, behold, he saw the reptile clinging to the tail of his horse and quickly climbing up to him. The other at once called out: "Take care, take care, see, the devil is climbing your horse," and he leapt down at once and killed it. Another time too, as he was sitting with his friends, he saw that reptile on a post in the next wall. "Look," said he, "where that devil is. Never shall I be free from him, unless he gets his revenge." At once baring his head, he allowed the reptile to approach, and when it had bitten him, he threw it off as it did so and quickly cutting out the bitten part with a razor prepared for this, he threw it away. Soon the cut swelled up wonderfully through the infection of the poison to the size of his fist and burst. Thus he was freed from that most foul reptile. Afterwards this Thomas was accidentally deprived of an eye by a soldier and gave himself up to such a pious life that he always went barefoot and thus visited the home of the blessed apostles, Peter and Paul, also S. James of Compostella many times.

Novice.—I have never heard of such things.

Monk.—God often punishes sinners by monſters like this, that they may know how great a punishment is prepared in the future, where their worm shall not die nor their fire be extinguished, for the false and gluttonous, the luſtful and unclean. Of triflers, such as sportsmen, I have already spoken. Of the luſtful you have an example in the life of S. Malachi, where a luſtful man was driven by a toad from a nun. Of gluttons, I remember, I spoke in the fourth book chapter eighty-six, where the entrails of a hen were turned into a toad. I will tell you another recent example of this.

CHAPTER LXVIII.

Of a toad that was found in the bottle of a drunken prieſt.

In the manor of Berge in the diocese of Cologne a prieſt celebrates, who is a very remarkable man and wholly given up to gluttony. I do not wish to give his name ; I hope that he may yet amend his life. It was his habit in the summer for the gratification of his appetite to drink from bottles, that is, glass vessels. One day as he lifted his bottle filled with wine, and offered it to someone to drink, there was a great toad sitting at the bottom of it. Much terrified at the sight, they wondered how so great a body could have entered, since the lower part of the vessel spread out, and the neck was very long and narrow. And as the prieſt could not get the reptile out and was unwilling to break the vessel, he put it back in the place from which he had taken it, but returning after a season he found nothing in it. No doubt the liquor had been changed into the horrid reptile, that by this warning the prieſt might be turned againſt drunkenness.

CHAPTER LXIX.

Of a toad that was found on the altar of the Jews, when they were celebrating their festival.

Not long ago God miraculously confounded the Jews who are altogether foul in person and worship, by a reptile of this kind. In the next manor called Wintere, the Jews living there were once celebrating certain solemnities in the house of a knight which they had hired. After they had covered the altar with many fine cloths, they entered together at the time of the evening sacrifice and the priest going up to the altar, on rolling off the cloths, underneath about the middle of the altar found a very great toad. At his sudden loud cry in exceeding great fear, Jews and Christians came running up, and there was the monstrous sight plain for all to see. And many knights and their wives flocked there to see and broke into laughter, increasing the confusion of the Jews. The tale was told by them at the time to our lord abbot Gevard from whom I heard it.

Novice.—I am much pleased at miracles of this sort, which are destructive of error and vice and some of them incentives of faith and virtue.

Monk.—Be assured that even poisonous reptiles have some natural virtues.

CHAPTER LXX.

Of a serpent that sucked the wound of a soldier and healed it.

I was told by Henry de Forest, an honourable and truthful knight, a very wonderful tale about a serpent. "A soldier," said he, "wounded near me last year in the side and making a bad recovery, was in very great pain through a discharge of matter from the wound. One day when he

had lain down on the trunk of a felled tree with his side bare that the matter might escape, he fell asleep. Meanwhile there came a snake and sucked the wound. He awoke and shook off the snake. And although he was alarmed because of the poison, yet he soon felt much better. He was advised to give the snake an opportunity of sucking it again in the same place and in the same way ; perhaps he might be entirely cured. This he did and now being in perfect health, he began to be so much beloved by the snake that he could hardly sleep in any place without its coming to his bed. The man disliking its company, went into another province and for about half a year did not see it. On his return however he was again persecuted by the snake, and when it could not get in where he was sleeping, in the morning it would be found at the door. He was advised to kill the beast and replied: "I will not kill that which healed me." But at last enraged by the persistency of the snake, he did kill it and so was freed from it.

Novice.—That was a better serpent than that mentioned in the sixth book and twenty-second chapter.

Monk.—That one punished a very great sin. How serpents spare men, I will illustrate by two miracles.

CHAPTER LXXI.

Of a matron of Flanders who swallowed a snake in the dark and expelled it in child-birth.

A certain matron of Flanders as I have heard from the monk Wiger of Villers, brought forth a child, about whose waist was bound an enormous snake. A discussion arising how it was to be drawn away without danger to the child, by some one's advice a sword was placed upon it. The snake alarmed by the cold feeling, raised its head and fell away from the child. The latter was baptised and lived a few days. It is said that the mother had swallowed the snake in the dark.

CHAPTER LXXII.

Also of a woman whose mouth a snake entered when she was sleeping, and escaped when she brought forth her child.

Something very similar happened in the diocese of Utrecht in the manor of Dulre. The nurse of Allard, our novice, as he himself told me, being asleep one day near a hive of bees, a huge snake entered her belly through her mouth. Her husband coming up to wake the sleeping woman, saw the tail left outside a finger's length. He was unable to draw it out and she awoke saying: "I have had a very uncomfortable sleep." And the husband would not tell her what had happened, lest she should die of fright, for she was near the time of her delivery. By the advice of the husband honey and sweet things were given to her by her mother, that the snake might drink them and be quiet. But at the time of her delivery the woman ejected the snake with the child. Her husband was waiting for it with a drawn sword, and the snake retreated to the woman with the cunning natural to it, but the way being blocked, it was killed. That woman is still alive. If I were to tell you of all the things that in my time have happened miraculously, time would fail me before the abundance of my material. In the meantime remember those that have pleased you, for I pass on to subjects of greater profit. For it has been written of God: "*Remember ye the wonderful things that he hath done.*" Let us remember what has been said, saying with the prophet: "*Thou art God who alone doest wondrous things. Not to us, O Lord, not unto us but to Thy name, give the glory.*" The name of the Father is Christ, by whom all things were made. To whom with the same Father and Holy Ghost be honour and rule for ever and ever. Amen.

BOOK XI

CONCERNING THE DYING

CHAPTER I.

What death is; whence the name is derived; of four kinds of dying people.

The eleventh hour of the day draws the sun to its setting. This is the decrepit age which is nigh unto death. Not without mystery, I imagine, must we treat in this Eleventh Book of the dying; for the number eleven, as it passes one beyond ten in which number are embraced the commands of the divine law, denotes transgression. By the transgression of the first-created death entered into the world. Hence death (mors) took its name from "biting" (morsus). When man bit the apple of the forbidden tree, he incurred death and subjected himself with all his posterity to its certainty. Death also is derived from bitterness (amaritudine), because, as it is said, no pain in this life is more bitter than the separation of body and soul. Now there are three kinds of death, as saith Ysidorus, sharp, untimely and natural. Sharp is that of infants; untimely that of the young; due, that is, natural, that of the old. And because we propose to speak of the dying, know that there are four classes of dying men. Some live well and die well; others live ill and die ill; others live ill, but by the grace of God die well; and there be those who have lived well, but by the righteous judgment of God die ill. This difference God hath well expressed by the mouth of Ezekiel. Now he says of those that live well and

die well: "If a man hath been just and hath done that which is lawful and right," after enumerating many good works, he ends thus, "he is just, he shall surely live," that is, eternally, "saith the Lord God." Of him that lives ill and dies ill, he at once adds: "But if he beget a son that is a robber, a shedder of blood," enumerating many works of wickedness, in the end he saith: "Shall he live? He shall not live. Since he hath done all these abominable deeds, he shall surely die," that is eternally, "his blood shall be upon him." But concerning him who hath lived ill, and finally repents, thus he saith: "Again when the wicked man turneth away from the wickedness that he hath committed, and doth that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, I will not remember. In the righteousness that he wrought shall he live."

Novice.—A great comfort.

Monk.—Not less terrible is that which follows. "But when the righteous turneth away from his righteousness and committeth iniquity according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned. In his sin that he sinned shall he die" (Ezek. xviii). Peter lived well and ended well. Simon Magus on the contrary lived ill and ended ill. The robber on the cross had lived ill, but made a good end. Nicolaus the Stranger is believed to have lived well at the beginning, but he did not finish well.

Novice.—Why good men die well and the wicked ill, I have no doubt, but why men for a long time living well, do not persevere, and those long living an evil life depart by a good end, I should like to be informed.

Monk.—I am not Chusi, David's counsellor. For who knoweth the mind of the Lord or who hath been his councellor (Rom. xi. 34)?

Novice.—What is a good death and what a bad death?

Monk.—He who departs in love, shall by means of his light see eternal light. Hence is it that those dying in the world hold a blazing light in their hands. But he who dies without love, shall be sent into outer darkness. For in one

sentence is all this diversity summed up. Saith he: "Such as I find thee, such shall I judge thee."

Novice.—I acknowledge that I am satisfied with your expositions; now I pray you to add examples.

Monk.—I will do what you ask and in the order mentioned. How precious is the death of the saints in the sight of the Lord, and how dreadful is the death of sinners, the following examples will show.

CHAPTER II

Of the death of Meyner, the priest of Hemmenrode.

At the time when the blessed David, monk of Hemmenrode, passed from this world, there was great mortality in that house which goes by the name of Hemmenrode, the Lord taking to himself those whose holier life commended them, like those doves that are fed with better corn. There was there a priest named Meyner, at one time canon of the church of S. Simeon in Trèves and then by S. Bernard's profitable exhortations becoming a monk of the Order. More than thirty years had he passed in the Order and through many efforts had reached a lofty pinnacle of holiness. And being for his worth elected to various offices, prior, that is, cellarer, granger, master of novices, step by step, after administering each without blame he fell into severe illness and his sharp pains told him that death was at hand. The abbot in consideration of his labours, caused him to be placed in a retired part of the house and set apart four monks to wait on him. But he, although rejoicing in solitude, was rather vexed by the honour shown to him, saying to the abbot: "These brothers are wearied with watching and working and are not needed by me. Solitude is pleasing to me, and I shall not be lonely when I am by myself, for he is not alone who has with him his master and guardian, the

Lord. If I have not men's care, I believe I shall not want care from heaven." When the abbot was going and was paying little attention to his talk, he himself compelled the brothers to leave him and to put out the light. At midnight by the prior's order the monks who had been bled, assembled in the same house to say the hours and a fire was lighted because it was winter. Then matins were said and the prior visited him while the brothers ſtood round the bed. To them he said: "All night I was holding a solemn service. If I had a hundred tongues I could not express the joy of my inward happiness. I saw a divine light, I heard heavenly harmony, I was amongſt the choirs singing in heaven. Ah! with what precision, what clearness, what reverence did they sing! Their voices were many and different, but juſt as on the harp a variety of ſtrings gives a united harmony, so did that concord in diversity blend in one melody delightful beyond human underſtanding. The deep tones of the bass, the rising girlish voices making diapason. The sweetness of that organ human weakness cannot measure. As I wondered at all this, there ſtood by me one in majeſtic robe, saying: "Why doſt thou wonder? This is the praise of the word of God." And when he had said that, he joined the singers and sang with all his might. Meantime there was seen a pleasing sight. I saw a beautiful ſtreet ſtretching above me, making a road from earth to heaven. One of our Order suddenly appeared in the midſt, who entering this road sought the realms above. Full of joy and uttering praises, fenced in by troops of angels, having suffered no agony at all, he was taken into heaven. Yet that brother was not named to me. Moreover some were blaming our brothers, charging them with two offences, that when brothers died, they were negligent in the payment of what was due, and that they did not give up at once the old tunics when they received new ones. On the one point I grieve that I am to blame, for with urgent reason I had not paid the masses that I owe, but have sung how many more psalms inſtead. For I thank God, my lips have never been slothful in His praises. Such talk he carried on, and thereafter being withdrawn from this world, proved the truth of his words.

They say of him that when abroad on business it was his practice to repeat two psalms each day. It is plain that that brother who suddenly appeared in the midst and was conducted with heavenly honours, very fitly meant Meyner himself, clearly indicating that when death came quickly, he would pass without a struggle from distress to glory, from death to life, from the world to Christ, to whom be honour and rule for ever and ever. Amen.

CHAPTER III

Of the death of Ysenbard, the sacristan of the same monastery.

In the same community the priest named Ysenbard, the guardian of the church, who had lived more than thirty years in the Order and had come to his last days, fell sick. In the middle of the night, whilst the attendants were carefully watching by him, they heard him lightly whisper some words. Fearing that he, being near to death, was rambling in his talk, they put their ears to the mouth of the speaker and heard sublime words, full of edification, concerning the glory of the heavenly beings and the indescribable happiness of the saints. Thinking it right that a capable witness of those things should be present, they told the abbot, who was himself in a very weak state of health. The abbot was summoned and came. Meantime the clock ran down, and seizing the occasion he said: "Ah! how sweet a night have I passed! the timing of what a delightful a clock have I been busied with! How sweet and pleasant the harmony I have heard; and the bands of minstrels I have been with! How in concert, how delightfully did they sing! In our singing there is wont to be discord, weariness and slackness; there it is far otherwise. They all unite in one melody, sweeter than anything that gives delight. Unwearyingly they cease not to

offer praise, and the more they praise, the more does their desire to praise grow in a wonderful and unutterable way leading up to the enjoyment of a most pleasing rest, for they never cease praising the creator. There I saw men of your Order conspicuous in honour before others and high in favour. For they who have been most humbled here, contented with a mean lot for Christ's sake, rejoice there in the greater glory, receiving abundant consolation, brilliant of countenance, lofty in stature, gloriously arrayed. With these I held intimate converse and was refreshed with friendly talk. There appeared also to me our brothers, Dom Warner, the prior, Dom Michael, Dom Arnold, Dom Conon, and Dom David who was higher in honour, all clad in the whitest cowls, the brightness of which my eyes could not endure, like the flash of dazzling lightning. Delighted with their great brilliancy of garb, I asked eagerly, if I should have such. And they said: "He who lives blamelessly, may hope for such garments. But if vice be hidden in his conversation, a spot will appear in his robe. A fault in life makes a blemish in the robe. Therefore shall he deserve to have a spotless robe, who keeps himself free from spot." And I said: "What are those spots?" And they said: "Murmuring, slander, envy, neglect and whatsoever stains and destroys the purity of the heart. They who do such things cause a spot in the brightness of their garments. But thou for thy many efforts and the honesty of thy life shalt be awarded such a robe." His throat being dry after speaking thus and his strength exhausted, he ceased talking. After a little being refreshed with a few drops of water and recovering his breath, he prepared to speak and raised the hopes of his hearers. And he said: "Would God I might have time till I could fully tell of the works of God to you, sirs. Ah! what a messenger of joy I should be! What glad and amazing things should I relate! which I have seen and heard and felt, which are prepared for those that love God and are active in his praises." And the abbot said: "Brother, how did you see these things?" And he said: "Four times this night was I carried before God. My breast was opened and my spirit drawn forth and at once I was amongst the choirs of angels and I saw Our Lady

amongſt her holy virgins with extreme clearness, and she promised that she would be with me in my need and that S. Michael with a great army of angels was ready to give me aid; for I was ever paying honour to his altar and his memory; and presently I was aware of a countless hoſt of saints and those whom I had never seen before." Again failing in breath and ſtrength, he ſtopped speaking and so being compelled, he took a little to drink, and taſting it he said: "How sweet is the Lord to those that taſte Him! How great is the abundance of his sweetness, how bountiful, how unfailing and overflowing with plenty of all delights, with which he was deigned to refresh me this night! O that sweetness, moſt pleasing sweetness, desirable and very excellent! O how matchless, how surpassing and ineffable! For however well I may remember it in my heart, yet overcome by its exceeding greatness, I cannot express it in words. Fed on such happy food, needless is it to add to it this. This affords slight and brief nourishment, that refreshes and satisfies for ever. How blessed are they who will enjoy it endlessly!" At the bidding of the abbot some novices were called, men once famous in the world, diſtinguished for prowess in war; these he thus comforted: "Truly happy are ye who have been called from your unreal life to take your part in heaven with the righteous; for your salvation is certain, if only ye persevere. The lord David unceasingly pours out prayers for you to the Lord, that as ye have begun your salvation, so ye may happily complete it. Speaking of one by name he said of him: "Had he not entered the gates of the Cloiſter, he would not have escaped the gates of everlaſting death. There were present gueſts called from their homes for the purpose of becoming monks but held back by excessive love of temporalities, they hesitated whether to enter upon that hard path. They coming to the man of God, confessed the wavering of their purpose, because, forsooth, to will was present with them, but how to perform the good they found not, and they begged that aſſiſted by his prayers they might be worthy to be eſtablished in goodness. And said he: "As long as ye cling to the world in your hearts, ye cannot perfectly please God, nor be ſtrengthened in good, having your will

fixed on evil. Wherefore go ye away altogether from those things which ye love without profit, and there shall not be wanting to you the Saviour's love. If ye had seen what I have seen, ye would account all the glory of the world worthless." Then many asked him various questions, this one about his father, another about his son, another about his own future state, and another of the present. But the man of God so ordered his answers to each that he was proved to be a revealer of secrets and a seer into their consciences. Soon when the Lord called, that holy soul was freed from the flesh to return no more to the pains of the body, but, as we believe, to be clothed in the light of immortality and to be refreshed with the sweetness of everlasting joys. These two chapters, as also the five which follow, have, I hear, beeen noted by one, who says that he saw and heard what has been described, and which I have not allowed to perish. There are besides many witnesses to that now living.

Novice.—I beg you to go on with the rest, for they are the more pleasing to your hearers that they have occurred recently according to your testimony and been committed to writing.

CHAPTER IV.

Of the death of the monk Siger.

Monk.—There was in the same house a priest monk, Siger, a young man and a lover of the Order, a severe chastiser of his body, who amongst other acts of goodness, ardently loved the Holy Mother of God, and by all the ways he could urged others to love her. When the hour of his summons was at hand, his sickness and weakness being very great, a lay-brother, forewarned by the favour of God, whom the Lord frequently designed to comfort by his secret consolations, saw this vision. He thought that the board of the dead was being beaten, and he started to aid in the passing of a brother. And

it chanced that whilſt going through a palace wonderfully built, he found living in it a matron of venerable bearing, whose face showed angelic grace and her garments snowy whiteness. Therefore he ſtopped with his eyes fixed on her, certain that in so desirable a person there resided divine power. Finally, the presence of such divinity giving him courage, he came nearer, having no fear of the danger of rebuff, and joined in friendly talk, saying: "Moſt lovely miſtress, what reason you have for coming in here to us, since matrons are not allowed here?" Said she: "I have a special right in your house and I come to visit my friends and members of my household." Said he, having a pious care for his brothers: "Behold our brothers depart one by one, young and old and middle-aged, and there is no acceptance of persons. What then muſt we do?" She said: "You muſt sing the Te Deum." She made a further reply, but he being a plain illiterate man remembered only these words. Meantime the board was actually beaten and the symbolical vision came to an end. We believe that the good mother of God, as the mother of pity, did not fail her faithful servant in death and gave him that sign of her coming.

CHAPTER V.

Of the death of a young layman, with whom angels talked when he died.

At the season a young layman came to take the vows, being pure himself and shrinking from the corruption of the world, having kept his body chaſte by the grace of divine pity. He presented himself at the chapter, but being seized immediately afterwards with sickness, he was anointed. After he was anointed, another died. When all were at the funeral and the sick were left without an attendant, this young

man heard the choirs of angels celebrating the dead man's obsequies and was wonderfully delighted by the sweetness of the musicians. Moreover, some of them ſtood close by him and spoke to him saying: "Friend, what sayest thou? Does it please thee to come to us this time? And he said: "I earneſtly desire dissolution and to be with Chriſt." And the Angels said: "Be prepared; when this present ceremony is over, immediately shalt thou come to us." He having no doubt of this promise from on high, having now a foretaſte of the firſt fruits of future joys, cheerfully and gladly, when the keeper of the infirmary returned, made the matter known throughout the brotherhood, and he added: "Spread the mat and beat the board and make with all haſte all the preparations, for I am about to go to the Lord." And that was done. Moreover a sick man who lay next to him, almoſt touching, with a thin wall between, heard the angels talking with him, and he is a faithful surviving witness, whose teſtimony is confirmed by his praiseworthy life.

CHAPTER VI.

Of the lay-brother Obert, who when dying heard celeſtial music.

There was in the same house, that is, at Hemmenrode, a man of refined character and prudent conduct, who from early youth had served in the Order, cheerful and ready to obey any command. He after rendering for about thirty years devoted and assiduous service to the sick brothers, was himself visited with various bodily irregularities, and living on in much pain for twenty years, endured a long martyrdom. Yet although weak in body, there was no foresight wanting in him to supply the brothers' needs, nor a wise adminiſtration of his duties. At laſt as the rising ſtorm of mortality pressed hard upon him and his weakness increased, ending his life, he left it and his pains behind him. On the eve of

the blessed S. Stephen, next to the nativity of the Lord, the board of the dying was beaten for him and rising in haſte the brothers came to ſtrengthen their brother in his departure with their prayers. Now he was lying, as is the cuſtom, ſtretched upon the mat, drawing his laſt breath. The litany being said, whilſt there ſtill seemed to be some breath left in him, they began the seven psalms. As they said these, he rousing as if from a light sleep, came to life, turning his eyes all round, and at the bidding of the abbot, he was placed on his bed again and we went away. Some ſtruck by the ſtrangeness of the occurrence, remained about him, waiting until his breathing should grow ſtrong, and desiring to hear from him, what miracle this was. When he came to himself, he began to speak as follows: "What am I doing here? Assuredly I do not wish to be here. But now I was amongſt the angels, soothed by the sweetness of heavenly music and I had been appointed to the blessed protomartyr to be his companion and colleague in his glory. What do I here? Truly I desire to return." After a little the board was beaten again and with joy going to sleep in the Lord, as we believe, he was not cheated of his wish, but will have his part in the lot of the saints. But that he loſt the glory firſt shown to him, returning for a season, we do not doubt that in this our cowardice was considered, that is to make us less anxious and to spur us on to better aims.

CHAPTER VII.

Of a blind lay-brother who heard the angels administering the funeral service.

In the same house was a blind lay-brother, to whom God had given the light that lighteth the inner man, changing his bodily loss to a heavenly gain. For he gave him to see visions from above, sometimes of the glory of the saints, often

of the pains of the wicked, conſtantly of the devil himself, belching out flame and breathing balls of fire. Wonderful was this and the gift of God. But often he suffered their attacks and battles, they rushing upon him and he ſtriking them down with his fiſt and cudgel. These assaults he was wont to suffer in any place, but more in churches, and moſt of all when he prayed for the dead. At that time he began at the funerals of the dead to hear the choirs of angels singing now with the monks and now by themselves. But when the bodies were carried out, the brothers going before them, the angels remained in the choir, finishing the service of the dead. But at the Sanctus and the Pater-noſter he used to hear indescribable jubilant cries, sweet beyond human conception. These heavenly measures were sweeter and plainer after the burial of the lord Daniel. Once it came to pass that the lord abbot went to this blind man for edification and he admitted that he had received this amongſt other tokens of kindness. Moreover he was earneſtly warned by the abbot that he should be grateful for God's favour and shut out all human pride, keeping to himself the divine gift and not throwing what was sacred to dogs. And he replied that he had told it to one of his brothers in the flesh. And the abbot perceived the man's backsliding. Some days later when the abbot came again, he humbled himself before him and confessed with tears that he had loſt the heavenly blessing. After a severe penance had been imposed on him, the favour which had been withdrawn from him in his pride, was reſtored to the penitent.

CHAPTER VIII.

Of the death of brother Hildebrand, whose soul under the shape of a beautiful boy was carried to his grave by a brotherhood of white monks.

When brother Hildebrand was on the verge of death, the board was beaten and the brotherhood haſtened to him. As

they ſtood round the dying man and were duly celebrating the laſt rites, amongſt the others ſtood a brother, to whom God deigned to reveal the following vision. He looked and behold another band of white-clad men came up, who in the place where the dying man lay, received a very beautiful youth and went off with much joy and song. And so the twin-being of this happy brother was carried out and escorted by twin bands, the soul that is, by the band of white-clad beings to its blessed reſt, the body by the brotherhood one day to be clad in white to the church, both companies though separate singing in harmony to the praise of God for that which they carried.

Novice.—Why at the death of some good men are such wonderful things seen, but at those of others, who are of equal merit, no signs are shown?

Monk.—One reason is that the hidden holiness of holy men should be manifeſted to the living ; another that men may imitate their virtues, whereby they earn their reward ; the third is that the innocence of good men may be clearly shown, if they have been slandered, as often happens, for example :

CHAPTER IX.

Of a dead lay-brother about whose body brother Warner saw candles ſtanding.

In the same convent at the inſtigation of a brother named Warner, some of the brothers slandered a lay-brother without cause, so that he was driven out by them. After this the brother happened to die and the said Warner was present at his funeral. Now it was the cuſtom at that time, when any one had been placed upon the mat, for the brothers to go there not in procession and to ſtand round the dying man in no particular order, juſt as they ran up or their devotion gave

them a place, the lay-brothers standing here and there round the monks. The body of the dead man therefore being washed and brought there, this Warner saw many candles set up round the bier and all of them burning. Now in the part where he was standing, all the candles alike were extinguished. Wondering and alarmed at this, when the body had been carried into the church, he took Dom Syfrid aside and made confession, putting down to his own fault the extinction of the candles and to the manifestation of the innocence of the brother. Returning to the church he found the same candles all burning on every side.

CHAPTER X.

Of the death of prior Herwic.

Last year the lord prior Herwic died in the same place, a man of advanced age and a very zealous disciplinarian. When late in life it was thought he was on the point of death, he said in a clear voice to those who had assembled: "I shall not die now, but to-morrow at the ninth hour I shall be before the supreme judge to give an account there of all my deeds." And at that very hour he did actually expire. Some declared that at his passing they had heard angels. You have a like instance in the monk Ulrich of Villers in the ninth book and thirty-first chapter.

Novice.—Pray why did the one predict that he was going to his marriage and the other to judgment?

Monk.—The one because he took the vows when a youth and had good hopes from his guarded chastity; the other was alarmed about his sins committed over a long period; for he had come to be a monk late in life.

Novice.—Blessed are the dead that die in the Lord.

Monk.—How great is the blessedness of those who die in the Lord, the next examples will show.

CHAPTER XI.

Of the death of Mengoz, a lay-brother who returned to life at the bidding of abbot Gisilbert.

In the oft-mentioned Hemmenrode there was a lay-brother named Mengoz, a simple, good man, who served in the kitchen of the monastery. One day he happened to be chopping wood with a young monk who was taking his week's turn in the kitchen ; and not taking enough care to avoid cutting it, the monk wounded his foot. Being carried to the infirmary and being in much pain, he was anointed. As the time for going to the general chapter was at hand, abbot Gisilbert of blessed memory said to him : " Brother Mengoz, you must not die, but you will wait for me." When he said : " If possible, I will do so," the abbot replied : " I order you to do so." And so he went away to the chapter and stayed a long time. On his return as he reached the gate, the board was beaten and the bell rung. The abbot asked the reason for this and the porter saying it was for brother Mengoz, the abbot replied : " I had something to say to him." As he was hastening to the prayers and had reached the infirmary, the man expired. Bending down over the dead man, he said in a loud voice : " Brother Mengoz ! " But there was neither voice nor breath from him. And when he had repeated his name a second time, the prior said : " Do not trouble yourself, for he had breathed his last." Then the abbot bending lower down to his ear, called out : " I ordered you not to die until I came. Again I command you to answer me." At that word the man as though waking from a deep sleep, opened his eyes and groaned : " Oh, father, what have you done? It was well with me and so why did you recall me? " " Where," said he, "were you? " The lay-brother replied : " In paradise. A golden seat was set for me at the feet of our Lord and when you called me back, Dom Ysenbard, our sacristan, came and dragged me from that seat, saying : " You shall not sit here. You came here in disobedience. Return to your abbot." And so I returned. Yet I was promised that that seat should be kept for me. I saw Ysenbard

in great glory, but on his foot appeared a spot, because when he was with us, he went out to work unwillingly."

Novice.—As the saints are without spots before the throne of God, why did a spot appear on the glory of an inhabitant of heaven?

Monk.—That vision was shown for the sake of the living, that the glory might be a comfort to a monk of good life and the spot a warning to those who are careless. Although he went unwillingly with the brothers to manual labour, yet he was extremely careful at divine service. He cheerfully rang the bell in good time for matins and gladly sang the high notes.

Novice.—I am satisfied with what you say.

Monk.—Mengoz bore witness that he saw Dom Daniel there and many others who had recently died. He said also that within thirty days some were to be freed from purgatory. And when he began to repeat these and like things, the novices, men of consequence in the world, were called in, Gerard, that is, and Marcmann and Carolus, afterwards abbot, from whose hand he ate in sign of real recovery. After this, when he asked leave to return, the abbot replied: "Now go in peace," and blessed him. At that word he at once closed his eyes and expired. This was told to me by our seniors and by that Marcmann just mentioned, who was present at this great miracle.

And when the aforesaid Ysenbard was at the point of death and Gerard Waschart sat at his feet, with prophetic spirit he urged him to steadfastness, saying: "Gerard, see you do not leave the Order, for many thousand devils wait for you before the gate." What happened afterwards to this Gerard, we all know.

CHAPTER XII.

Also of the death of Gozbert the lay-brother, who coming to life again recounted what he had seen.

A similar miracle happened in the same house. When Dom Hermann was a novice in it, who is now abbot of Marienſtatt, he told me that there came to him one day one of the seniors, saying: "Come with me; and I will forthwith make you hear what will please you." And he brought him to a lay-brother named Gozbert, who had died and come to life again. I know not how many lay-brothers followed him, hoping to hear something ſtrange. To them he said: "Maſters, ye count the years since ye took orders, some forty, some twenty, some ten. I tell you that blessed is that monk, or lay-brother, who has led a good life in the Order for one year or a month or even a week." When he would not say more, they left him, but the novice said to him: "I ask you, my good brother, to tell me something for my edification." He replied: "When I was lately sick and in the greateſt pain, something came to my bed. And having touched firſt my feet, ascending ſtep by ſtep, it touched my belly and then my breaſt and yet I felt no harm from that touch. But when my head was touched, at once I expired and was brought to a very pleasant and moſt delightful place, where I saw different kinds of trees and flowers of many colours. There met me too a youth of great beauty, by whom I was moſt courteously saluted and led before Our Lady the queen of heaven with much joy. A seat was placed for me at her feet, but as I sat in it in much happiness of heart, I was ordered to go back to the body. Grieving much thereat I was comforted by them with these words: "Be not sad, for this seat shall be kept for thee and after a few days thou shalt return to it." And when I asked them on going about the future ſtate of our house, they answered: "Its present ſtate under abbot Gisilbert is good," nor could I get more from them. But about three days later Gozbert expired.

Novice.—Since it was said in the firſt chapter of this book,

that no pains in this life were more bitter than death, why did neither of those two lay-brothers complain of its bitterness?

Monk.—I think that is only to be understood of those whose souls are separated from the body without returning again except at the day of judgment. I read that Lazarus, a youth and a girl were brought to life, Tabitha that is, and Maternus, besides many others, none of whom makes this complaint. Some also we see dying as peacefully as if they were sinking into slumber. Hence I can make no definite statement on this point.

Novice.—If there is any more about those of that house, I beg you will tell me.

Monk.—To do this I must change the order I had proposed, so as to insert it now, speaking now of those who live well and die well, now of those who live ill and die well and then returning to the others.

Novice.—So long as you tell me what is edifying, I care little about the order.

Monk.—Hear then how great is God's mercy.

CHAPTER XII.

Of the final contrition of a priest who had once been a Black Monk.

Some years earlier a priest died in Hemmenrode, whose life was as follows. He had become a monk and priest in the Black Order and had made such advance in it as to attain to the office of prior. But through the malice of the devil and his own rashness, the citadels of chastity and innocence were abandoned and he turned away into a region of different character to make a compact with his own pleasures. But at length in a penitent mood he became a regular of the Premonstratensian Order. Then again overcome by Satan, he fell into his former errors. After that he betook himself to our Order. Again becoming a worthless apostate he gave the reins to his desires, being shameless

enough to live with a wife in his house. Last of all in those days the eye of God the Father was turned upon him, he abandoned the world with its lusts and coming to Hemmenrode sought to obtain admission. Forthwith having recourse to the armour of penitence, by constant confessions, tears, prayers and fasting, he showed to all the appearance and example of true repentance. After a brief time had run its course, not more than halfway through the year, being visited with bodily infirmities he took to his bed, but obtaining no greater ease, he manfully completed the agonies of death that had begun, now singing, now praying, now saluting the Holy Mother of God. For he practised certain of her salutations, which he was never known to miss, awaking or going to sleep, and which before the hour of his death he bound about his neck, in token of his great trust and good hope. Moreover he asked the lord abbot to stay by him with a few brothers, and to these he said: "Reverend father and ye, sirs, I a sinner and a penitent, desire you to be witness before God for me to my sincere confession and true penitence. For I am ready to make full satisfaction, to undergo any torments, any hardships, if God will grant me life. Nothing will be too hard or difficult or impossible for one who loves Him and is truly penitent." Thus with blessings and pleadings for grace on his lips, he gave up his happy spirit to the Lord. At his passing the following vision was revealed to a monk. He saw angels in the infirmary rejoicing in feasting and many joys, and in the midst Solomon sitting and sharing in this solemn gladness, for he was called Solomon. And there came other angels too bringing with them six of our brothers, who had died at that time, priests in splendid white robes, shining more brilliantly than the light. And they said: "To these six their sins have been forgiven them and to this seventh one," pointing out Solomon. Meantime the board was beaten, and the brother who had seen these things, woke up and came and found him breathing his last in that place, where he had seen him taking part in the feast of angels.

Novice.—I suppose that those who are perfected, often entreat God for their brethren who are still pilgrims.

Monk.—The following words will prove it.

CHAPTER XIV.

Of Rudinger, a monk to whom the blessed David foretold his own end.

There was in the same cloister a monk named Rudinger, who like his name was rude in his way of life. He had lived in the Order in by no means orderly fashion, and what was worse by frequently apostatising, he had to no profit wasted the opportunity granted to him of repentance. Towards the end of his life returning to them and being admitted, he was seized with dropsy. And as one day he sat upon his bed and repeated some prayers, the blessed David who had died the year before, entering in his well-known form with two who had died at the same time, said: "Brother Rudinger, what are you doing and how are you." He replied: "Like a poor sick man. My body is enlarged with swelling, but what pains me more, my conscience is burdened with the weight of many sins." The saint comforted him by saying: "You have certainly lived ill for a long time, but know that to-day you will die. I have besought Our Lady the Holy Mother of God and the rest of the saints for you, and I have found them stern, but if I am not listened to I will move the whole host of heaven." And so he vanished. And when he told this to the lord abbot Hermann, once dean of the Holy Apostles and then prior in the Cloister, he replied: "Good master Rudinger, you are of advanced age and in ill health and you will soon die; do not speak anything but the truth," for he knew what his life had been. The sick man replied: "If I am not dead to-day at the ninth hour, what I told you was false." To be brief, at the hour mentioned the monk dies and the prior is assured of his vision.

Novice.—I imagine the devils groan heavily when such are rescued from them.

Monk. Just as the holy angels strive to win the souls of the dying for heaven, so the evil angels try to thrust them down to hell.

CHAPTER XV.

Of the death of Gerung, whom black men and vultures watched as he lay a-dying.

In the same house died a lay-brother named Gerung. He before taking vows was steward to a bishop of Trèves and a cruel oppressor of the poor. At last induced by the counsels of certain persons he came to Hemmenrode, where for some time he lived on his property in secular dress. Visited with serious ill-health he put on the habit more through dread of hell than love of the Order and was carried to the infirmary of the lay-brothers. Being come to his last end as he lay alone on his bed, according to the vision of a lay-brother named Ludo, vultures flying up alighted on the bar of his bed, and with them were horrible men, gigantic and misshapen, who came and stood round him. This Ludo at first wondered at the vision, but after a little seeing they were devils, who waited for the souls of the dying as their food, he shouted out aloud: "Why do you stand there, sirs? Away with you." And when they were very far from obeying him, he shouted a second time: "I command you in the name of the Lord to depart." At that word at once the men went out and the vultures flew away and were no more seen. Now this Ludo who lay sick on the opposite bed was an old and pious man pure in body. This vision as well as the following one was related to me by the lord abbot Hermann, who was at that time prior there. How the prayers of brothers present help monks in their death agony, will be shown by that vision.

CHAPTER XVI.

Of the death of a lay-brother, above whom crows perched, when he was in his death agony, and were driven out by a dove.

About the same time another lay-brother was dying there, a heavy slow man, and on that account despised by the rest.

He being placed on the mat and near his end, two crows suddenly flying up circled round him and at last perched on the beam, which was over his head. When brother Henry, whom I have mentioned above, saw them, suspecting them to be devils, he waited to see what they would do. Meantime the board was beaten and the brotherhood hastened there. And when the cross was carried in, a snow-white dove entered the door of the infirmary in front of it and flying above the beam mentioned alighted in the midst of those crows. And fighting with them and beating them this way and that with its wings at last it won the victory and expelled them from the house, settling down in the place of the crows until such time as the lay-brother expired, and until washed and put upon the bier he had been replaced. And when the brothers were carrying him into the oratory, the dove flew away ahead of the cross and was no more seen.

Novice.—What do you think that dove was?

Monk.—Some angel person, who aided the prayers of the lay-brothers and strove for the soul of the dying man with the devils. How great is the gathering of devils to the place where those who served them, are dying, the following narrative will show.

CHAPTER XVII.

Of the death of Conon of Malebech, a monk in Hemmenrode.

Conon, a great lord of the castle of Malebech, powerful and rich in the world, as mighty in war and in wickedness, as he was strong in worldly wisdom, before the end of his life took the habit of a regular in the oft-mentioned Hemmenrode. And because he could not make atonement by long service of God, he busied himself in halving the time by living a good life. In this he made such progress that

being made perfect in a short time he fulfilled a long time, for his soul pleased God. Hence he who had called him into his service, not only gave him pardon for his sins, but also let him know his end beforehand in this way. The convent had a very beautiful stallion, which it had sent to its stud to beget well-bred colts. A nobleman, Henry of Ysenberg, coveting this and not being able to buy it, made arrangement for it to be secretly taken and sent to him. When he did not give it back, the aforesaid Conon was sent to him, as he had been very friendly with that Henry in the world. Being unsuccessful and seeing the man was determined, the spirit of God rushing upon him, as was afterwards made evident, he summoned him before the judgment of God naming a day. To be brief, Henry took no notice of his summons, but Conon returning home prepared himself in every possible way for the day. Therefore he said to the abbot: "Lord, I took the cross on Friday, I crossed the seas on Friday, on Friday I submitted myself to you at the chapter, on Friday I put on the dress of a monk, on Friday God will give me the reward for my efforts." After completing three years in holy vows he was seized with a fever. Visited by friends he said he would die in three days. Now they wished to leave him, as his complaint was a trifling one and there were no signs of death coming on, but he asked them not to fail him at so solemn a time. And so it came to pass that he died on the third day, that is, on the eve of S. James as he had predicted. About that time there was a woman possessed by a devil in the manor of Meyne who was set free at the moment when Conon died and went to her priest to tell him that the devil had gone out. After a little, however, the devil returning began to trouble the wretched woman grievously. Therefore she was brought to the priest who, as though debating with the devil, began to question him, saying: "Wretch, had you left her?" "That is so," said he. "And where have you been, miserable one?" He replied: "At Hemmenrode." "And what did you there?" said he. To which the devil replies: "Conicho was lying on a mat and was certain to die. To his passing some fifteen thousand of my comrades hastened and with much gay dancing came there. And I thought I should

be sorry for it ever afterwards if I did not go with them. And knowing that this vessel was delivered over to me and I could not lose it, I left it for a time and went with them." And the priest said: "What happened there?" The devil replied: "Those cursed tonsured monks came and stood round the corpse and began to preach so strongly that none of us dared go near." Again the priest said: "And where did the soul go?" The devil replied: "To the feet of the Most High; and see, ye good people, what a wrong has been done to us. That man had served us more than forty years, most ready to do our will by day or night, and for three years only he served another master, who has robbed us of him. When therefore he was taken from us, stirred with rage, we went completely mad. And I do not know how to avenge myself except on this little vessel which has been delivered over to me." But a few days after the story was known at the Cloister, a monk Herwic was passing through those parts. He knowing that the devil is a liar and the father of lies, wished to test the truth of the matter. Turning aside therefore to see the possessed woman, he sought from the devil a token by which it might be tested. The devil at first was unwilling to speak out, but being constrained by the adjurations of the monk, he said: "It was because your little abbot held the dying man's hand in his own." The monk being aware of that fact, agreed that the rest of his tale might be believed. But Henry of Ysenberg hearing that he had died on the day fixed beforehand, was much afraid for his own person and coming barefoot in great haste to Hemmenrode with his own hand delivered up the stallion he had insolently kept, doing penance with it. All these stories I have found out concerning the death of monks of Hemmenrode.

Novice.—If the devils are so troublesome to the elect in the hour of death, what becomes of the reprobate, whose sins bar the aid of the holy angels.

Monk.—On that I shall have enough to say in what follows. The death of Conon recalls to my memory the death of other knights who had lived ill, but had a happy end.

CHAPTER XVIII.

Of the death of the monk Ludolph of Schulpforte.

There was a knight in Saxony, Ludolph by name, a tyrant in act. One day when clothed in new scarlet clothes he was riding along the road, he met a countryman with a wagon. And his clothes being spattered with mud through the splashing of the wheels, he like an arrogant soldier being exceedingly annoyed, drew his sword and cut off the man's foot. By God's mercy he afterwards repented of his sins and became a monk in a house of our Order, called Schulpforte. Not long afterwards falling seriously ill, he mourned every day the evil deeds done by him, especially the cutting off of the man's foot, and he replied to the infirmarian who was trying to comfort him: "I can get no comfort, unless I see the signs of Job in my body." And behold a few days later he saw a scar like a red thread round his ankle on the same foot and in the same place where he had cut off the countryman's foot. This gradually began to fester and worms swarmed out of it. Then he was filled with joy and said: "Now I have hopes of pardon, for I see the signs of Job in my body." And so in much contrition of heart and by act of grace, as the disease made progress, he rendered up his spirit. This was told to me by the abbot of Livonia, who is a son of that house.

CHAPTER XIX.

Of the death of the monk Allard of Lucka, to whom Christ appeared with His Mother and the saints, when he died.

The very precious death of another knight was related to me by the monk Adam of Lucka, whom I have mentioned

before. "There was," said he, "a knight in Saxony named Allard, who was a man of such approved valour that at the first tourney where he was knighted, he won fourteen war-horses by his might. Like a wise man he ascribed his worldly glory not to his own strength but to God, gave back all and saying farewell to his companions and the world, took the habit in Lucka, a monastery of our Order. And because God tries His chosen people, he scourged him with such sickness that worms without ceasing swarmed from his body. His attendants being unable to endure the stench and disgust of these said to that Adam: "What shall we do, brother, with this man?" He replied: "Let me have four linen sheets, and I will undertake to cure him for Christ's sake. When this had been done, by constant changing of the cloths he mastered the foulness for himself and the sick man. And the day of reward for so much endurance being at hand, he said to Adam: "Lay me on that mat and beat the board, for the Lord calls me." And he did so. The brotherhood assembled, the litany was said, and after he had moved all almost to tears by his words of much penitence, he added: "Now go, beloved sirs, and say your masses, for the Saviour of the world and His glorious Mother with the angels and a host of saints are coming here. Afterwards return with them, for they will take up my soul." Meanwhile, as they said mass, according to the story told to me by the said Adam, Allard with prophetic spirit made known all that was passing in the oratory, saying :"Such masses are being sung by such and such priests at such and such an altar." And he was much astonished about a layman. When the brotherhood returned, with a cheerful contenance he said: "See, Christ with His Mother and His saints is present, laying His hands under my chin and they will receive my soul. Believe me not, if I do not this instant die." At that word he at once expired, proving his words by his death. From his body came forth such a perfume that all standing around were refreshed with its sweetness.

Novice.—I am much refreshed with their prayers.

Monk.—We are now speaking of knights but I will return to men of religion and tell you something still more edifying.

CHAPTER XX.

Of a slain knight who was saved by calling on the name of God.

A certain very wicked knight was caught and killed by his enemies. As he was dying, these were his last words: "Lord, pity me." At his death a certain man who was possessed, was freed. But being very terribly tormented a few days later, as has been said above in the case of Conon in the seventeenth chapter, when questioned about it, he said: "Many of us were gathered together at the death of that knight, and because we got nothing there, I am taking the greater revenge on this vessel of mine." Being asked the reason he added: "Only three words did the dying man utter, and by them he escaped our power." See, how through calling on the name of God this robber's torments were turned into martyrdom, as in the case of the thief on the cross.

Novice.—By this I am satisfied that true repentance is never too late.

Monk.—I will add two examples by which you will know that contrition at the end comes through the abundant mercy of God.

CHAPTER XXI.

Of a Frisian who died without the sacraments, although well warned by his son.

In Friesland lately a rich man fell ill. Now he had a son who was a monk and priest at Klaar-Kamp a house of our Order. When he had sent for him to give salvation to his soul, by some judgment of God he died without confession, viaticum or anointing.

CHAPTER XXII.

Also of a Frisian who was slain and before death received all the sacraments.

About the same time in that province another Frisian meeting his enemies was wounded to death and his two sons were also slain. The murderers thinking the father dead went away. This great crime being known, the master of the grange in Bethwerde, taking a wagon put the dead men in it, but seeing the father still breathing, he cried out: "Are you still alive, lord?" But the other made no reply, fearing they were enemies, and the lay-brother continued: "It is I, be not afraid." Then said he: "Yes, I am still alive." Presently being lifted on the wagon he was carried away to the grange, confessed his sins, took the sacrament, was anointed and so gave up his spirit. You see, whereas the first had time for repentance and his son every day warned him about his salvation, he neglected everything and died impenitent. But the other, although half-dead, treated with the oil of pity and the wine of repentance, passed from a hovel to a palace (1 Rom. ix. 18).

CHAPTER XXIII.

Of the knight Wiger who was slain by the Saracens.

In the diocese of Utrecht there lived a knight named Wiger, of high renown for his exploits in war. In the first crusade, goaded on by God's grace, he took the sign of the cross and went oversea, fighting against the Saracens with such courage and determination that he was beloved and praised both by the king of Jerusalem and by the other

Chriſtians and exceedingly hated by the enemies of Chriſt. Having served vigorously in war for the Saviour a whole year, as we have said, he determined to return home, but one day his servant was slain in a skirmish before his eyes. Seeing his soul entering heaven in the form of a dove and being ſtruck by the vision, he said to himself: "What do you propose to do, unhappy man? If you return, you will repeat the faults you had given up and your laſt ſtate will be worse than the firſt." Then fighting with greater bravery than usual one day he fell in battle. His head was cut off by the Saracens and carried round with much boaſting. But the Chriſtians took the body, buried it and built a church over it.

CHAPTER XXIV.

Of Theodoric of Rulant who was granted death by his prayer at the Sepulchre of the Lord.

About that time Theodoric of Rulant, a rich and powerful man, set out for Jerusalem to worship there. Then proſtrate before the tomb of the Lord, he uttered this prayer: "Lord Jesus Chriſt, who knoweſt all things, if I cannot purge myself of my former vices, permit me not to return to my country, but grant that I may die here." Another knight, a fellow-countryman, heard this prayer and said: "Have you prayed well to-day, friend?" "I have," said he. And the other saying: "And to whom do you wish to leave your wife and children?" he replied: "It is better for me to desert them than to lose my soul." In brief, the prayer of the devout soldier was heard, and dying a few days later he was united to the citizens of the heavenly Jerusalem. How near the Lord is to those who call upon Him in sincerity, the death of a certain other man will show.

CHAPTER XXV.

Of the death of a monk of Oesbroeck, who refused to live because the abbot was unordained.

In the monastery of Oesbroeck in the diocese of Utrecht there was a monk who was tenacious of right and zealous for discipline. And when on the death of the abbot of that time, another was put by election in his place, he knowing him to be a worldly man and an incontinent, said with a groan: "Alas! now the discipline of this house will be ruined." Now it is a monastery of the Black Order at one time very rich. And he said: "Lord Jesus Christ I beg that you will not let me live any longer, that I may not see the desolation of this monastery." And he could not be induced to vote for that man's election or to swear obedience to him, and he said to him quietly: "God knows that I love you, but I know that the religion of this house will be destroyed by you." In the morning after saying mass, he begged to be anointed by the abbot and with difficulty obtained his request, the abbot opposing it because he seemed to be in perfect health. He replied: "This day I must die." Then when the mat had been laid out, he put himself upon it and had the brotherhood summoned by the board. When the prayers were finished and he was by no means dying, he arose and placing on his neck the stole, in which he used to say mass, he laid himself down in front of the altar like those in the agony of death, uttering this prayer: "Holy Lady, Virgin Mary, if ever I have celebrated mass in this stole in a manner pleasing to thee, take my soul in this hour." The good man was heard to say this and expired, and according to his prophecy that house fell away both in spiritual and in temporal prosperity. This was told to me by an abbot of our Order and also by Everard, a monk and priest of the same monastery.

Novice.—I am not surprised that God sometimes takes away the good that they may not repeat the sins that they have given up, or that they may not see the evils that threaten,

as Josiah, but I am terrified at this, that the good are sometimes suddenly taken off, or what is more dreadful, perish by water, fire or an accident.

Monk.—By whatever death the good are taken, they will have consolation. For to omit many reasons that may be assigned, one is that their hidden virtues may be manifested.

CHAPTER XXVI.

Of the abbot who was suffocated in a fire in Bavaria and who wrought miracles after his death.

Five years ago he who is now duke of Bavaria, called one of the abbots of our Order to him, to talk with him about something or other, and his bed was prepared for the night in a barn. After compline had been said, he went to bed and the light which had been fixed to a post by the lay-brother, fell on to the straw and set it alight. The abbot being aroused and not being able to get out of the door, threw himself on the ground in the shape of a cross and commended himself to the Lord. When the fire was discovered, the duke with his men and all that were there, ran up and throwing away the timbers and the straw, drew out the abbot, half-consumed and dead. And behold about his breast was seen a little casket of relics ; moreover his middle was encircled by an iron chain. Seeing this the duke was filled with remorse and said : " See how the roughness of his habit could not satisfy the holy man without the addition of a chain." And he was buried at Ratisbon in the great church. A few days later when two soldiers were hearing mass in that place, one of them mounted on his tomb. But, that God might show the merits of him who was buried there, the soldier began to get so extremely hot in his feet that he leapt down with a cry. When he saw it, the other said : " It is the tomb of the abbot who was burnt." From that day he was held in great veneration in that church.

CHAPTER XXVII.

Of the death of an inmate of S. Maximin in Cologne.

In the church of S. Maximin of Cologne in my time there was a monk who had founded that convent. For there is a sisterhood of nuns there. Here before becoming a monk he had had a concubine. And as they had sinned together, they did the same penance, so severe that each bound a ring of iron about the waist. He however shutting himself up in that place gave all his time to the Lord, celebrating masses. And she in the habit of a nun, yet going abroad, supplied his needs. When the time came for his summons, he called to him Dom Ensfrid, dean of S. Andrews, whose life I have described in the sixth book and fifth chapter, and made his confession to him, revealing his life. He bade him by the virtue of holy obedience to have the iron ring taken off which he did. And so when he was dead, a few days later the woman began to fail in health and because she was afraid of what had happened to the priest, she would not reveal her secret. But God did not allow her virtues to be hidden. At the moment when she expired, He burst the ring. And as the ends of that iron bond on either side caught in the tunic in which she died, many matrons and holy women who waited for her end saw it and praised God for such a miracle. This was told to me by the daughter of the sister of the priest. Those chains remind me of the precious death of a nun.

CHAPTER XXVIII.

Of the death of Clementia, a nun of Nivelle, around whose waist were found nine iron bands.

At Nivelle in Brabant, in the convent of S. Gertrude the Virgin, there lived a girl of noble birth, named Clementia.

She having through the temptations of the devil committed a sin of the flesh, gave her whole time to washing with tears each day the tunic of her innocence, that she had polluted. So much did she devote herself to works of mercy that spending all her income on the poor she kept hardly anything for herself. Once about the beginning of winter when she was almoſt deſtitute and in exceeding want, sitting by the altar of S. Gertrude she prayed thus: "Sweeteſt miſtress, how shall I serve thee this winter, having nothing?" That moment a pilgrim coming up, having offered a prayer in memory of that virgin, threw five shillings into the lap of Clementia and departed. This was told by her to Wiger as a miracle and he told it to me. Now when she was dying, there were found round her body nine iron bands.

Novice.—God worketh wonders in the frail sex.

Monk.—Although it is my purpose in this section to treat only of the dying, yet I will take the oportunity afforded by the tale of this man to tell you of the deep penitence of another woman.

CHAPTER XXIX.

Also of Osilia of Liège who had bound herself with iron bands.

Not long since a certain maiden of Liège named Osilia had married a man of Metz. When he died, as she was very beautiful, a certain canon of Liège married her and loved her so much that he shut her up away from the sight of the world. After his death she grieving for her sins, became a nun near the church of S. Severin, where in exceeding great remorse she often shed tears of blood: moreover she had bound herself with bands of iron. But as she ſtood at prayer with these upon her, they all burſt

asunder. Now fearing that those chains had not been acceptable to God, she bound herself again. When she revealed this to the abbot of S. Lambert, he said to comfort the sorrowing woman: "He who said to Mary Magdalen 'Thy sins are forgiven thee,' has broken thy bonds." And so she was comforted.

Novice.—If there are any more stories left about the deaths of good people, I beg they may be related.

Monk.—I will tell you something about them which will at the same time comfort and terrify you.

CHAPTER XXX.

Of the death of Gerbrandt, abbot of Klaar-Kamp.

Four years before Gerbrandt, abbot of Klaar-Kamp in Friesland, returning with our abbot from a General Chapter, was taken ill on the road and reached Foigny with the greatest difficulty, and there he came to the end of his life. At the very hour of his death a nun of Syon, which is a house of our order belonging to Klaar-Kamp, went into a trance and saw his spirit being carried to heaven by angels. She described, too, the house and the place of his burial, and even the habit in which he was buried. Moreover, she saw two staffs given to Wido, his successor, that is to say crosiers, the first of which he rejected but kept the second. This Wido had been prior in Klaar-Kamp, from which he was translated to be abbot of S. Bernard's. A short time after, when Gerbrandt died, who had lived to a great age, a good and disciplined man, this Wido in the presence of the abbot and myself, was made abbot of Klaar-Kamp. And so in accordance with what had been foreshown concerning him, he rejected the first staff and still keeps the second.

CHAPTER XXXI.

Of the death of the nun Udeldoldis.

In Mount S. Walpurgis there was a nun named Udeldoldis, a good woman and very zealous in her profession. Being at last in the agonies of death, as I have heard from sisters present, she stretched out her hand to the door, saying: "See, there stands God's messenger, waiting for my spirit." And so after a little she rendered up her spirit to be led by that angel to Paradise. Know, too, that the living are often summoned by the dead. For example:

CHAPTER XXXII.

Of the death of Conrad, our Cellarer.

A few years before Heydenric, a senior priest and cellarer of ours, appeared in a dream to his successor Conrad and gave him his own tunic to put on. After putting it on he was seized with illness and within a few days was dead.

CHAPTER XXXIII.

Of the death of our monk Conrad who was summoned by Richwin.

Not a year later Lambert, a monk of ours, on the night of Sunday, falling asleep in the choir, saw Richwin, our cellarer, who died some years before, enter the choir. And beckoning with his hand he said to him: "Brother Lambert come; we will go together to the Rhine." He knowing he was dead, shook his head and said: "Believe me, I will not go with you." Receiving this rebuff from him he turned to

the choir on the opposite side and called with a like sign and word to an old monk named Conrad, who had served in the order about fifty years. And he followed him, putting his cowl over his head. The same day after supper the Prior called some of the brothers to him and this Conrad was present, and Lambert said to him in my hearing: "Truly, Master Conrad, you will soon die. For I saw you in that cowl following Richwin to-night," and told him of the vision all in order. And he replied to him, "I care not. I should like to be dead." Now the following day, if I recollect aright, he fell ill and in a short time died, and was buried in that same cowl.

CHAPTER XXXIV.

Of the death of Gregory the Armenian, who was called by his dead mother.

A certain woman of religion in Armenia came to Cologne with her son and daughter and there served God in the great church with fasting and prayer. Now the name of her son was Gregory, a plain man and a priest; and his sister's name was Mary. The mother having died last year, within thirty days Gregory too became ill unto death. And whilst his sister sat weeping bitterly in his presence, he said to comfort her: "Do not weep, for my mother is calling me." And she said: "Where is she?" He replied: "See, she stands before me." And so that holy soul was freed from the flesh. But his body was buried with much honour among the canons of that church.

Novice.—I think they must be very advanced saints, whose spirits, when loosed from the flesh, ascend at once to their rest.

Novice.—You are right. And do not forget that very little in the judgment of men are the things which hold back the advanced, especially monks from entering into glory.

CHAPTER XXXV.

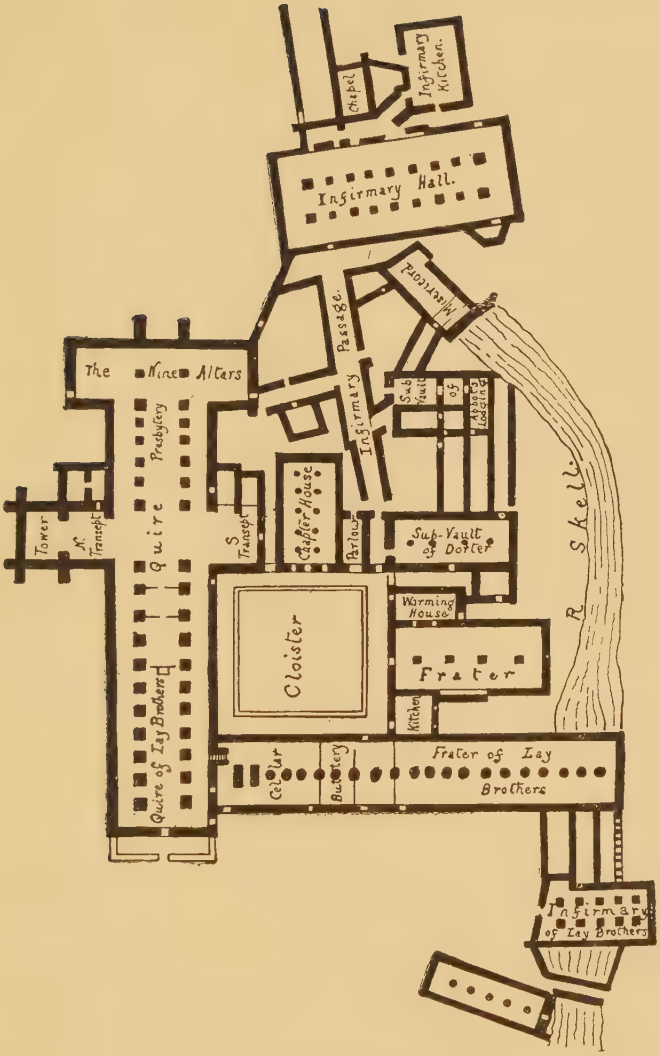
Of a lay brother of Zinna, who returned to his body because of a halfpenny.

A certain lay-brother of Zinna, which is a house of our order, being sent one day on business by his abbot, was crossing the river Albia, which flows through Saxony, in a boat, when the ferryman asked him for the fare. And when he said he had no money with him, the other replied: "Give me your knife or belt in pledge." "I cannot be without those," said he, and added: "I promise you on the security of my Order that I will send you the halfpenny." And the ferryman let him go. The lay-brother after leaving him, thought little of his promise, as it was only a small matter, and never sent anything. Not long after he fell ill and when everyone present believed him to be dead, his soul left him and wished to ascend to its reſt, but saw before its eyes, that half-penny, which he had forgotten to mention in his confession. And it grew to such a size that it seemed bigger than all the world. And as it ſtood continually in his way when he pressed upwards, with nothing else to ſtop his soul, at the prayer of the angels he was allowed to return to the body. He told his vision to the astonishment of all and a whole penny was sent by the abbot to the ferryman with all speed. As soon as he received it, in the very same moment according to their calculations the lay-brother expired. This tale was told to me by the abbot of Livonia, who declared that he was informed by that abbot. Therefore the greater the reward men of religion hope to get more than laymen, the more ought they to be careful, that when they die they do not take any of the duſt of the world with them.

CHAPTER XXXVI.

Of a monk who was not allowed to enter paradise because he had thrown off his cowl when dying.

A few years before in the kingdom of France in a certain house of the Cistercian Order a monk of good life was suffering from a very painful illness. Being tortured by the double heat of his fever and the air, he begged the infirmarian to allow him to take off his habit and to put on a scapular. He in pity for the sick man allowed him, but as he was going away he came back and found the sick man dead. A little disturbed at this he closed the cell, took off the scapular, put on the hood again and laid him on the mat, afterwards beating the board. He was carried into the oratory and the next night, as the monks were reading the psalms round the body according to custom, he sat up on the bier and looking round called to the monks. They in terror fled into the dormitory except the sub-prior who had greater courage, and he said: "Be not afraid; I am that brother of yours that was dead and have come to life again. Call the abbot to me." Meantime the monks who had fled, let it be known that the dead man had risen, and there was a great commotion in the dormitory, and a gathering of the brothers. The abbot went to the bier and the man said: "Lord, I confess to you that I died in such and such a way; but being taken by the angels to paradise, when I thought I could enter freely, S. Benedict came to the door and said,' Who are you?' And when I answered that I was a monk of the Cistercian order, the saint rejoined: 'Certainly you are not. If you are a monk, where is your habit? This is a place for rest, and are you going to enter in your working dress?' After I had gone round the walls of that blessed mansion, through the windows I saw some older men of venerable appearance, and one of them looking kinder than the rest, I begged him to intercede for me. On his interposition I was allowed to return to the body, that resuming my habit I might attain to the promised state of bliss." After hearing this the abbot took off the habit in



PLAN OF FOUNTAINS ABBEY

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which the man was lying and put on him again that which he had stripped off in his sickness. And so having received his blessing, he expired again. Now the house in which these things happened is called Szere. The abbot of Relaxhusen passing our way told us this miracle and said he heard it from the prior and the brotherhood of the said house.

CHAPTER XXXVII.

Of a citizen of Strasburg whose soul returned to his body.

Similar in part was what happened this year at Strasburg. A citizen died there, he was placed on the bier and his soul returned to his body. When he cried out: "How did I come here, how did I come here?" his wife was called. To her he said: "By the mercy of God I have been brought back and I tell you this, unless we relinquish all we have, we cannot be saved." And so after disposing of everything as far as they could for their salvation, within three days he died. Their property had been ill-gotten.

Novice.—What can best help the dying?

Monk.—Sincere confesson and contrition. Here is an example.

CHAPTER XXXVIII.

Of Master Thomas, the theologian, who saw the devil at his death.

Master Thomas, the theologian, in the present crusade was lying on his bed in a certain room in the camp of the pilgrims on the point of death, when he saw the devil standing in a

corner. Recognising him he addressed him in the words of the Blessed Martin, saying: "Why do you stand there, you bloody beast? Tell me what hurts you most." And when he made no reply, the scholastic added, "I adjure you by the living God, who will judge the living and the dead, and the world through fire, give me a true reply to that question." To that the devil replied: "There is nothing in the church which hurts us so much and weakens our might, as frequent confession." "When," said he, "a man is in sin, I mean mortal sin, all his limbs are tied and he cannot move. But when he confesses those sins, immediately he is free and able to move in all that is good." When he heard that, this good doctor and preacher of the cross of Christ, died in joy.

Novice.—I do not doubt that confession is very good, as very many instances in the third book show.

Monk.—Let what we have said on the subject of the death of the good suffice, there being an abundance of examples in the earlier part which I forbear to repeat, because I am hastening on to the deaths of the wicked. How miserably, how horribly die usurers, misers, money-seekers, crafty, proud, robbers, murderers, quarrelsome, lustful and victims of like vices, which the Apostle calls works of the flesh, I shall unfold to you by certain instances.

CHAPTER XXXIX.

Of the usurer of Metz, with whom at his death was buried a purse of money.

In the city of Metz, as I have been told by an abbot of our order, a certain usurer died who was exceedingly avaricious. Being at the point of death he begged his wife to put a purse filled with pence in his tomb. She did this as quietly as she could, but was unable to keep it quite secret, and some people went to the grave and stealthily opened it. And behold they

saw there, two toads, one in the neck of the purse and the other on the man's breast. One with its mouth was extracting coins from the purse, the other taking those that had been extracted and putting them into his heart. It was as if they said: "We will satisfy that insatiable heart with money." Seeing this the people threw back the earth and fled in fright. What do you suppose this man's soul suffers in hell from the undying worm, if such terrible things were manifested in his body in the grave? Not less horrible is what follows.

CHAPTER XL.

Of a woman usurer in Frechen, who at death imitated men counting pence.

In the manor of Frechen which is a mile distant from Cologne, there lived a woman named Jutta, quite steady in character, but a moneylender. Being often rebuked for this vice by our sub-prior Gerlac, who at that time ruled the church in the manor, she promised amendment, but did not keep her promise. At last she died in her sins and as her body swelled, to prevent its becoming offensive she was placed on the earth. And behold a devil moved her arms and hands, as though she was counting money. Gerlac was sent for to exorcise and prevent the devil from tormenting the body. This done the corpse became still, but when he broke off his adjuration, it began again, moving now the legs and now the hands. Then lifting the shroud he dipped it in holy water and put some in her mouth, and this she began to swallow eagerly. At last he took his stole and bound it round her neck as he uttered the exorcism, and in this way he drove the devils from the body. There was present at the time a countryman, who said to the priest: "Know, lord, that the devil will work amazing things on this body this night." I will tell you something similar that happened when I was a boy.

CHAPTER XLI.

Also of a woman usurer of Bacheim, whose soul was torn from her by demons in the form of crows.

There had lived in Bacheim, the nearest manor, a notorious woman usurer. She when about to die saw all the fields covered with crows and ravens. And she cried aloud: "See, they are coming near me," adding, "Oh, Oh! now they are on the roof, now in the house, now they are tearing my breast, now they are dragging out my soul." And so with a shriek she breathed out her soul to be conducted by devils to hell. The same night in the sight of many who were present, they caught up the body from the bier and dashing it against a beam, let it fall near the door and broke it to pieces. The light went out, people fled and in the morning they found the corpse in the place mentioned; and they gave it the burial of a brute beast.

CHAPTER XLII.

Of Theodoric, the usurer, who when dying, chewed money.

In the diocese of Cologne a few years ago a knight died named Theodoric, a very well-known usurer. At last falling sick, and matter going up to his brain, he went mad. As he was continually moving his teeth and mouth, his attendants said to him: "What are you eating, master?" He replied: "I am chewing money." He had believed that devils were pouring money into his mouth. "I cannot," said he, "bear those devils. Carry me to the monastery of Rode; there are good men there; perhaps by their help I may be freed from these devils." Being carried there, he said: "Carry me back, carry me back, I see here more devils than in my house." Now it belonged to the manor

of Würm. So the wretched man being taken back was worried by the devils and expired, shewing by his many torments how accursed is the sin of usury. Some said that they saw the coins in his mouth and throat.

Novice.—Well does the apostle call avarice serving idols, since the devils are its servants.

Monk.—Alas ! avarice is not only to be found amongst worldly people, but even in churchmen it rules, and they are its slaves.

CHAPTER XLIII.

Of the death of the cleric Walter, the steward of Luther the provost of Bonn.

Luther, the provost of Bonn had a very miserly cleric, a canon of the monastery church. And as the warden relied on his advice, Walter accumulated a great deal of money, but when he was dying, he left not a penny for his soul's good. In the very hour of his death, Godfrey, the canon of the church of S. Andrew's in Cologne, in the presence of his lord Adolph, then dean of the great church and afterwards archbishop, was sleeping in the Gate of the Clerics and the following vision was shown to him. He thought that this Walter was counting money from a great heap on a board and that a devil sitting on the other side in the shape of an Ethiopian, was very intently regarding his calculations. In his counting Walter frequently hid some of the money stealthily under his garment. When it had been counted, the devil broke out into these words: "Walter counts silver and steals it." Then clapping his hands with a great laugh he added: "Lord Walter has stolen more than two hundred marks." For that was what he used to be called because of his pride. Godfrey arousing his lord told him what he had seen. And it was discovered that he died that very hour. But the warden took all his money asserting it was his own.

CHAPTER XLIV.

Of the death of Godfrey canon of S. Andrew's.

But Godfrey died no less miserably. He was indeed exceedingly avaricious and had accumulated a great sum of money at court. One day in the time of king Philip, the Roman emperor, he had made a great banquet in his house to the debtors of his lord out of the money of the said Philip, which he had given Adolph for the coronation, proposing to pay back the loans. Before he had tasted the feast, he was seized with apoplexy, became dumb and without confession or holy communion breathed his last. After his death the following vision concerning him appeared to a priest. He saw him placed on an anvil before the Mint at Cologne and Jacob, the Jew, the bishop of the Jews, with whom he was friendly, hammered him with a mallet, until he was as thin as a penny. And the punishment well fitted his crime ; for he had been master of the mint and the associate of coiners ; and because he had amassed there a great sum of money, in the same place he was seen to pay the penalty for his greed. I will not omit what I have heard about the death of Hermann, the second dean in Cologne.

CHAPTER XLV.

Of the death of Hermann, the second dean of Cologne.

This Hermann was a very miserly man and a lover of money. It happened that two years before this a canon of Bonn named Winric, surnamed Stempel, died. Immediately after death he appeared in a dream to Erwin, a canon of the great church in Cologne and said : " I beg you to come

on my day before the chapel of S. Nicholas." And when Erwin refused, knowing him to be dead, he added, "I beg you to tell this to the second dean, that the day will be the eighth." Awaking and wondering at the vision, in the morning he told the dean what he had seen, and what message Winric had given him. He at once understood the vision and said: "I am much afraid that I shall have to keep that date forthwith, for I am old and feeble. From that day he began to grow worse and died on the day foretold. When Erwin knew it, fearing he was himself going to die, he began to prepare for it by confession and the holy communion. To him the higher warden said: "To-morrow sing a high mass to him in the convent and bury him, and so you will have satisfied his request." This was done and he was buried by him near the chapel of that confessor. Erwin is still alive and from his lips I heard what I have told you. Among the avaricious the advocates too will be punished, such as receive fat salaries and pervert justice.

CHAPTER XLVI.

Of the death of a lawyer in Saxony who was deprived of his tongue when dying by divine decree.

A priest of Saxony a few months ago told me: "In our land a well-known man learned in the Decretals, died. As he lay his mouth agape, it was discovered he had no tongue in it. And he deserved to lose his tongue when he died, for he had often sold it when alive."

Novice.—I remember you told me something like this about Henry Ratz in the sixth book and twenty-eighth chapter.

Monk.—I call to mind now certain words ironically uttered about advocates of this kind. At the time when the

said Henry died, there expired also master Folco of Trèves ; many nobles of the land too died. " Rightly," said a certain canon : "do those nobles act in taking with them their advocates when they die ; for they will need them."

Novice.—There neither the Saxon nor Ratz will avail them, for without tongues and with their mouths closed they certainly cannot utter words.

Monk.—At God's reckoning, when the books shall be opened and Jerusalem shall be searched with lights, no advocate will be able for himself or for others to quote false cases from the laws or the decretals. So much for the avaricious. But concerning the crafty who have avarice too, I will now add a few examples.

CHAPTER XLVII.

Of Henry, the countryman who when dying saw a fiery stone threatening his head, through which he had stolen his neighbour's land.

In the diocese of Cologne in the manor of Pütt there was a countryman named Henry. Being near unto death he saw a great burning stone hanging over his head in the air. The sick man was exceedingly heated by its flames and cried out in a terrible voice : " See, the stone threatening my head is wholly consuming me." A priest is called ; he confesses : but it did him no good. "Consider," said he, "whether you have defrauded anyone of that stone." At that the man after reflection said : " I remember that I moved that stone over into another man's boundaries to enlarge my own fields." The priest replied : " That is the reason," and he confessing his crime and promising restitution, so was freed from that terrible vision.

CHAPTER XLVIII.

Also of a countryman into whose mouth, as he was dying, a devil threatened to thruſt a blazing ſtake for the same fault.

A like thing happened in the manor called Rotheim. A countryman there was at the point of death, and the devil ſtanding by threatened to thruſt a fiery ſtake into his mouth. He being fully aware of his fault, wherever he turned, always found the devil there with the ſtake. Now he had moved a ſtake of the same size and shape from his land into that of an honourable knight of the same manor named Godfrey, taking for himself that of which he had robbed the other. Under the aforesaid compulsion he sent his friends to him and promised to reſtore what he had taken from him and by them begged to be forgiven for the offence. But the knight replied: "I will not forgive him; let the son of his mother be well tortured." Again he was terrified as before, and again he sent messengers, but did not obtain pardon. But when they went a third time and entreated with tears, saying: "We implore you, lord, before God, to take back your own and forgive the unhappy man his fault, for he cannot die and may not live," he replied: "I have now been well avenged; I will now pardon him." From that hour all fear of the devil ceased. By these inſtances it is sufficiently proved that according to the kind of fault God shapes too the kind of punishment. Hear now what will comfort you, and those like you, concerning the rich and proud.

CHAPTER XLIX.

Of the death of a cleric who returned and cried out that he had been judged and delivered into the hands of the wicked.

There was in the kingdom of France a cleric, noble and rich, two things which often raise a man high and expose him to many vices. When he was dead and placed on the bier, whilst a crowd of people sat round both of clergy and laity, he sat up and in the hearing of all broke into these words: "The just judge has judged and condemned the judged and given over the condemned into the power of the wicked." With these words he fell back, and, I will not say, slept, but passed from rest to toil, from luxury to wretchedness.

CHAPTER L.

Also of a dying cleric who testified that he heard a trumpet from hell.

In the same kingdom there was another cleric, full of faults like the last. Being urged by his friends to confession, and the body of the Lord being brought to him by a priest, he would not receive it and turning to the wall said: "The trumpet sounds in hell; let us go hence." And so he expired and followed the call of that trumpet of hell.

Novice.—If God thus curses riches and pride, I suppose he severely punishes blasphemy.

Monk.—God at times severely punishes that crime, even in infidels, as I have lately learnt from the account of a monk of Villers, who with the lord cardinal Conrad did good work in the affair of the Albigensian heresy.

CHAPTER LI.

Of the death of Count Fulk, the heretic who was put to death for blasphemy.

Count Fulk, the heretic and associate of heretics, when he retook his last castle, broke out into such blasphemy as to say: "God willing or not, willing or not the church of Rome and all saints, I shall retake my land." Immediately he fell from the horse, on which he was sitting, and was fearfully injured; and being lifted up by soldiers, again he fell, paying the penalty for his blasphemy. Taken back to his house he began to feel pains first in his feet, then in his legs and later in his breast. The use of his tongue was left to him, and he wished to repent, but actual confession he scorned and died impenitent about four months after he was seized. So much concerning riches, pride and blasphemy. That punishment has been prepared for robbers, let the end of one show.

CHAPTER LII.

Of the death of John Dan who saw the devil when dying.

About the time when king Philip was the enemy of Cologne because of Otto, a follower of his named John Dan raided the province. Being at the point of death after doing much evil, he was exceedingly troubled by the devil when dying. Pale and trembling at seeing him, he cried to those standing round: "Give me a sword, that I may drive off this black-a-vised man, who is attacking me." When they said: "We see no one here. Call upon God," the wretched man in despair replied: "What good could that do me, even if I did call upon him?" "Much," say they. Then said he: "If thou canst, O God, help me," and so expired. I much fear that so weak and extorted a cry was little good to him.

CHAPTER LIII.

Of a servant whom two dogs tore, when he pretended to be a bishop.

At the same time a servant, once a footman of Otto, archdeacon of Liége deserted his duty and joined a band of robbers, commonly called a " rutta." Among them he called himself the bishop, playing the bishop with his chasuble, and used to give his comrades absolution from their sins. One day in the sight of one of them the Lord sent against him two dogs, by whom he was torn to pieces and killed, so paying the penalty for his robberies and his mockery of the holy sacraments. That murders frequently follow on robbery, I will show you by some instances of the wretched deaths of murderers.

CHAPTER LIV.

Of the death of Bernard of Münster who killed his sister's husband.

Scarcely two years ago a certain citizen of Munster died, leaving his house and a good deal of money to his only son. He by riotous living with harlots and in taverns squandered the whole of his personal property. Moreover he sold his house to his sister's husband and going away spent the price of it in a short time. Compelled by necessity he returned to his sister's husband, who for the sake of his wife and the property sold to him, kept him with him. Treated at first with consideration but later with neglect, in indignation he left him and asked to have the house he had sold given back, complaining he had been cheated. Unable to get it fairly or by threats, he killed him in the middle of the market place with an axe and flying immediately to the church of S. Paul, where the clergy were celebrating service,

he began to cry out: "Defend your liberties, my masters." And this they did. The good men came to him and were willing to take him under their protection, desiring to arrange matters between him and the friends of the slain man through pity for him. At first he agreed to this, but presently taking counsel with himself, he said: "I will not go out; be absolved from the oath ye took." After a little one of his companions called out and said: "Come out, Bernard, come out; there is excellent wine sold at such and such a tavern." Following them he was soon after betrayed and taken. Asked why he had left the church, he replied: "Its pavement seemed to grow so hot under my feet that I could not bear it." When he was placed on the wheel and scholars came in the morning saying: "Bernard, are you still alive?" for he had been a man of letters, he replied: "I am still living," and presently he added: "Last night I saw that plain full of devils." But they could get no word or sign of penitence from him.

CHAPTER LV.

Of the robbers of Cologne who were placed on the wheel.

Once three robbers near to Cologne were condemned to be broken on the wheel, and the next day with other scholars I ran there and heard what was said by one of them who was still living. Asked what hour his two comrades had died, he replied: "This night, when the one sitting next to me died, the whole plain was filled with crows. These we knew to be devils in the guise of crows waiting for the soul to leave the body." And when the wretched man had seen this more than once, in our hearing he called on God without feeling any contrition. From which we gather that those who live ill, very often die ill, undeserving pity in the present or the future. How cruel a deed it is to shed blood and to foment enmity, is exemplified by the following.

CHAPTER LVI.

Of the countrymen who fought after death in the grave.

In the bishopric of Cologne two families of countrymen carried on a mortal feud. Now they had two leaders, two countrymen that is, of great courage and pride, who were ever stirring up fresh conflicts and keeping them up when started, allowing no peace to be made. Therefore by the will of God it came to pass that both died in one day. And as they belonged to one parish, called Nuenkirgen, it so pleased the Lord, who wished to show the evil of quarrelling, that their bodies were placed in one grave. Wonderful and unheard-of result! In the sight of all present they turned their backs on one another, their heads, heels and even their backs dashing together with such violence that you might think them wild horses. Immediately they took one out and buried him farther off in another grave. And the quarrel between those dead men became the cause of peace and agreement among the living.

Novice.—I should think their souls had a great conflict in hell.

Monk.—Of that there can be no doubt.

Novice.—If God thus punishes discord, quarrelling and anger in worldly people, I suppose he has a great hatred of the same vices in cloistered monks.

Monk.—I will show you by this one example.

CHAPTER LVII.

Of the sudden death of a lay-brother who was a plotter.

Not long ago in a house of our Order a certain building was being constructed for the use of the monks. One of the lay-brothers seeing it and feeling envy, was inflamed at

heart by the devil, who stirred him up to overthrow the work. But when they came with their implements in front of the refectory, the originator of the conspiracy fell down and died. Seeing this the rest were exceedingly frightened and came in much haste and humbleness to the feet of the abbot, confessing their sin and receiving a penance from him. Now the body of the conspirator was buried in the fields. But afterwards at the request of the lay-brothers, as our abbot told us who heard it, that abbot asked leave at the general chapter to be allowed to put the body so expelled in the cemetery ; but I do not remember whether his petition was granted or refused. I will tell you now some instances of the vice of riotous living, which are enough to frighten evil livers.

CHAPTER LVIII.

Of the death of a canon who debauched a veiled nun.

In lower Utrecht a few years ago, as his fellow-canon told me, a cleric died who had corrupted a veiled nun. That Christ might show how grave is the crime of violating one espoused to him, he placed such a sign on his genitals, that it was a terror to all who could see or were told of it. I am unwilling to describe it, sparing the modesty of women who might perhaps read what we relate.

CHAPTER LIX.

Of the death of a girl in whose grave dogs bit one another.

In a manor of the diocese of Cologne called Luzheim, a girl, the handmaid of an honourable matron, died some years ago. She was very wanton, very roving and extremely

worldly. One night in a dream she was carried before the judgment seat of Christ, around which she saw angels, apostles, martyrs and an endless number of saints of other ranks. When the souls were brought before them, some were adjudged to glory, some to punishment. And this handmaid, seeing and trembling because her conscience accused her, stretched out her hands humbly to the judge. And he in pity said: "Why do you beseech me? Give me your little finger and I will give you my hands." As though he had said: "Give me the least promise that you will amend your faults and I will give you my grace." And so she awoke. And when she told her vision to a woman of religion named Aleidis, who is still living, of the manor of Gurzenich, she answered: "Wretched woman, amend your life. You have had a sufficient warning." And when she fell again into her former vices, to admonition was added scourging. After intense sufferings she expired and when she was stripped and laid on the ground covered only with a sheet, two dogs worried one another in the court in front of the house. Then came a third and a fourth and then all the dogs of the village biting one another, entered the house and dragging away the sheet covering her, tore her with their teeth; and they were with difficulty driven off by the countrymen with cudgels. But when the corpse was buried, the dogs that had been driven off, returned and renewed their interrupted battles over her tomb. I fear that her soul had little peace, as was interpreted by many. And because women of this kind often practise magical arts so as to be passionately loved, I will cite a very dreadful warning against that wickedness.

CHAPTER LX.

Of a sorceress whom the devils carried off.

In the village of Haslo in the diocese of Utrecht a wretched woman one day put her feet in a basin and then jumped out of it backwards, saying these words: "Here I jump from

the power of God into the power of the devil." The devil seizing her at once and lifting her into the air in sight of many in the manor and outside it, carried her off over the tops of the trees, so that she was never more seen up to the present day. These facts have been discovered about those who live ill and die ill. Concerning those who were believed to have lived well, but did not make a good end, I will tell you one instance that I heard recently.

CHAPTER LXI.

Of an innkeeper who drowned himself.

This year when our abbot was going to the general chapter near Vitry, he and the abbot of Scimenu were entertained very hospitably by an innkeeper. As they were at supper, this innkeeper, who was the master of the place, sat by the side of our cellarer Henry. After dining he said to the abbot: "Do you know that man well?" "Yes," said he, "He is a good man and religious." Henry replied: "Believe me, he is in a bad state. He has just had a vision from hell at the table." In the morning, when the cellarer was saying mass, our abbot, he knew not why, as he told us, kept offering up no other prayer than this, "O Lord, grant me a good end." The same night the innkeeper went alone to a river near, stripped off his clothes and jumped from the bank into the river. But not being able to drown himself there, he went higher up seeking for a deeper place. The sentinels of the castle seeing it, cried out: "My good man, it is not the right season for bathing." For it was the eve of the nativity of Our Lady. To be brief, the wretched man threw himself from the bank, stuck in the mud in a deep place and was drowned. They were terribly alarmed on hearing this, knowing that the man had served the poor for more than

thirty years. A similar thing happened to a lay-brother in our Order who was regarded as a very holy man.

Novice.—I admit that my question has been fully answered ; but there is still one thing which I should like to know. Some suppose that death is a person and they are agreed that death is represented in pictures in the shape of a man with a scythe.

Monk.—The Jews believe this story and say that there is one angel by whom the whole human race is slain. Moreover they draw their authority from the passage where all the first-born of Egypt are struck down by an angel. But what death is, has been sufficiently stated in the first chapter of that book. I will tell you however, as your question gives me the opportunity, something which will surprise you.

CHAPTER LXII.

Of a matron in her death agony, whom death relinquished to attack a cleric standing by.

I have been credibly informed that a certain noble matron in the diocese of Cologne fell ill a year ago, and as she appeared to be at death's door, she was anointed, many matrons of noble degree as well as her servants, standing round her. At the last collect however, calling her sister to her, although hardly able to speak, she said: "Fear not, I shall not die now, for I have seen death retreating from me, and casting his eye on that cleric," pointing with her finger. Wonderful to say, that very moment the woman whose life had been despaired of, began to get better and the cleric to fall ill and die eight days later.

Novice.—In what shape did she see death?

Novice.—I do not know. If you want to know his shape, listen to the following.

CHAPTER LXIII.

Of a monſter in the ſhape of a woman who deſtroyed the family of two halls, by looking upon them.

In the diocese of Cologne in a manor named Stamheim lived two knights, one called Gunther, the other Hugo. One night when the said Gunther was oversea, a maid took his sons, juſt before they went to bed, into the court to satisfy the needs of nature. As she ſtood by them, behold a woman's shape in a white dress with a pallid face looked ſtraight at them from beyond the enclosure. Saying nothing, but frightening the maid by her appearance, the monſter went to Hugo's land which was next, looked over the fence, as I have described and then returned to the graveyard from which it had come. After a few days Gunther's elder child was taken ıll and said: "I shall die in seven days' time; seven days later my ſiſter Dirina will die and then my younger ſiſter after a week." And so it happened. Moreover, after the deaths of the children, the mother and the maid of whom we have spoken, both died. At the same time perished the knight Hugo and his son. A credible witness to these facts is Gerlac, our prior.

CHAPTER LXIV.

Also of a monſter, who came out of one grave at Bonn and entered another.

A like thing happened in the Church of Bonn. Once on a time when vespers had been sung and the scholars were playing in the dusk in the cloiſters, they saw a creature of human shape come out of one of the graves where the canons are wont to be buried, and after walking about over some graves, it descended into another. After a little

a canon died in that church and was put in the tomb where it had entered. Christian of Bonn, a monk of ours, was an eye witness to that vision. By visions of this kind the future is sometimes predicted.

Novice.—According to what has been said, blessed are those whom the Lord finds watching.

Monk.—As to that, I will tell you what I heard lately.

CHAPTER LXV.

Of a monk in Aulne who fell and died whilst reading the gospel: "Watch, for ye know not, etc."

After a deacon had read the gospel for confessors, that is, "Watch, for ye know not at what hour your Lord will come," in Aulne, a house of our Order, as he finished those words, a monk in the choir fell down and expired. And all were afraid considering the effect of the Lord's words. Therefore, brothers, because we know not at what hour our Lord will come, let us watch faithfully, let us watch while working that when he comes and shall afflict us with death, we may at once open to Him. May our Lord Jesus Christ deign to grant us that, who will come to judge the living and the dead and the world by fire. Amen.

BOOK XII

PUNISHMENT AND GLORY OF THE DEAD

CHAPTER I.

Of the punishment and the glory of the dead.

As the eleventh hour draws to sunset, so doth the twelfth bring it to a close. Now it is well that we should in the twelfth book, I consider, treat of the rewards of the dead, because when the day is ended, the labourers in the vineyard receive their pay. Every man hath his day in the present life ; let him see to it how he laboureth in the church. That day is made shorter for some, longer for others, brighter for some, darker for others. This day is wintry for some, that is, for those who are sick and in want ; for others it is summerlike, for those who live a life of honour and pleasure ; for some springlike, who are in the flower of their youth ; for some autumnal, that is, for such as being of ripe age sink down under the weight of eld. There be two places eternally prepared by God, in which their daily toil is rewarded, heaven and hell. In heaven is the recompense of the good, in hell that of the wicked. Of the one the judge shall say at the end to the good : "Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world " (Matt. xxv. 34) ; but of the other, " Go ye wicked into everlasting fire, which is prepared for the devil and his angels " (Matt. xxv. 41). How great is the reward of the good, how indescribable, how wonderful, how beyond all words, Isaiah concludes in a few words : " Eye hath not seen, nor ear heard, what thou hast prepared for those that

love Thee " (Isaiah lxiv. 4). Of the pains of hell, which are countless, nine are specially noted, which are comprehended in the following verse: " Pitch, snow, darkness, the worm, scourging, chains, festering, shame, and terror." These nine torments have no end or limit. There is still a third place after this life appointed for some chosen for their purging and from that fact called purgatory. This is for a season, lasting until the day of judgment. But how great will be the glory of the good, or the punishment of the wicked, by what advocacy they may be aided who are in the pains of purgatory, you may, if not fully, which is impossible, from these examples following estimate what is greater.

Novice.—First show to me the torments of the wicked, then the pains of purgatory for the good and lastly the glory and joy of the righteous, that in this way our comparison of them may finish in gladness.

Monk.—How great are the torments of tyrants, oppressors, usurers, adulterers and the proud, or of others who have gravely offended God and have not repented, according to the teaching of men of religion, I will show you by several instances.

CHAPTER II.

Of the punishment of Ludwig, the Landgrave.

Ludwig the Landgrave was a very great tyrant of whom I have spoken in the first book and the thirty-fourth chapter. When he was at the point of death, he gave this order to his friends: " Presently when I am dead, put on me the cowl of the Cistercian Order and take the greatest care that this is done whilst I am still alive." They obeyed him ; he died and was dressed in a cowl, and when a knight saw it he said ironically to his companions: " Certainly he is not like my lord in all virtue. When he was a knight, he had no

equal in military prowess ; now when he has become a monk, he is a model to all of discipline. See how carefully he keeps the rule of silence. Not a single word does he speak." But when his soul was drawn from his body, it was presented to the chief of the devils, as was clearly revealed to some one. As that inhabitant of hell sat over the pit and held a cup in his hand, he saluted the Landgrave with these words : " Welcome to our beloved friend ; show him our banqueting room, our ſtores, our cellars and then bring him back. The wretched man was taken to the places of punishment, in which there was nothing but wailing, tears and gnashing of teeth, and was then brought back and thus addressed by one prince to another : " Drink, friend from my cup." And in spite of his wild but useleſs ſtruggles he was compelled to drink, the burning brimſtone burſting from his eyes, ears and nose. After that he begins thus : " Now you shall inſpect my pit, the gulf of which is bottomless." And taking off the cover, he thruſt him into it and carried him off. Behold, that is the pit in which a cleric saw him, as was ſtated in the chapter above.

CHAPTER III.

Of the punishment of a prince of Germany.

Not long ago, Hermann, the Landgrave, son of the said Ludwig, died. After his decease a certain prieſt, on whom he had conferred many benefits, was praying to God for his soul day and night with tears and groans and some one of the saints or other ſtood by him as he prayed and said : " Why do you take this trouble for a condemned man? It does him no good, nay rather harm, since his soul is plunged in the depths of hell." The prieſt replied : " Lord, he did me much good and therefore I am deeply indebted to him," but

he rejoined: "Cease to pray for him, for a whole year before he was buried, he died and his body was quickened by an evil spirit in the place of his soul." That Hermann had been a very great tyrant like his father, caring nothing about his robberies and wrong-doing and suchlike.

Novice.—I did not suppose a human body could eat, drink and sleep without a soul.

Monk.—A similar thing occurs in the life of S. Patrick, bishop of Ireland, concerning a man who killed his chariot-driver. In his body in the place of his soul a devil dwelt for many years, and when he left it by the command of the saint, the body collapsed and was reduced to dust. I have heard also of a similar thing from our Gerard, formerly scholastic of Bonn.

CHAPTER IV.

Of a cleric whose body a devil quickened instead of a soul.

A certain churchman had so excellent and sweet a voice that it was thought a delight to listen to it. One day a man of religion coming and hearing the sweetness of that harp said: "That is not the voice of a man but of a devil. Moreover to the astonishment of all he adjured the devil and he came out of him, the body at once collapsing and becoming putrid. Then all knew that body had long been abused by the devil.

Novice.—I have no doubt that the devils in hell do exceedingly torture the souls of those whose bodies they abuse in this life.

Monk.—You are right. Let us now return to the torments of tyrants, as the opportunity has been offered.

CHAPTER V.

Of the punishment of William, count of Julich.

In the manor of Enthenich, which is situated in the territory of Bonn, a noble knight named Walter dwelt, who was very attentive to our house and Order. He being once grievously ill and lying alone saw a devil appear in visible form at the foot of the bed. Now his face, he told us, was shaped like that of an ape and he had the horns of a goat. Frightened at the sight of him at first, he was afterwards reassured and said: "Who or what are you, whence do you come and what are you seeking?" The monster replied: "I am the devil. I have come to take your soul." The soldier said: "Away, letcher, you will certainly not take my soul; I commend myself to Christ." He replied: "Walter, if you will agree with me and do homage to me, I will not only restore you to good health, but will enrich you more than all your descendants." Said the soldier: "I have enough; I care not for your deceitful riches and whence will you get your treasures?" "Within the bounds of your court," said he, "is hidden infinite wealth." The soldier now took pleasure in talking to him and said: "Tell me where is the soul of my lord William, count of Julich, who died recently?" The devil replied: "Do you know the neighbouring castles of Wolkinburg and Drachenfels?" "I do," said he. Then said he: "On my faith I tell you that if the castles were as strong as rocks and they were put in the place where the soul of William is, they would melt before the upper eyelid could close upon the lower." After saying that he added with a laugh: "That heat is his bath of milk; in the future when the spirit shall regain the body, then first shall he receive the punishment he deserves." Asked about the soul of Henry, count of Sayn, he replied: "Certainly we have it." Yet he gave no account of his punishment. He went on further to ask about his father. To that he answered: "We have had him for twenty-one years. But that one-eyed woman, and that bald, lousy fellow who lies in the solar, have taken him away from us." He meant by the one-eyed one

his wife, who by constant weeping for his soul had lost the sight of one eye. By the bald fellow he meant his son Theodoric, our monk, who had gone to see his brother. Being further questioned about the matron, he answered: "Truly she was never given up into our power because she was a good and holy woman. But your brother Lambert we have so saddled that he cannot escape our power." This man, an avaricious money-lover, had died a few years before. The knight again saying: "Tell me from what place you have come to me?" the devil answered: "I and my friends were at the funeral of an abbess of the Black Order, waiting for her spirit to come forth." Then said the knight: "How many are there of you?" The devil replied: "Do you know the wood in Cottinforst?" "I know it very well." Then said he: "There are not so many leaves on the trees as there are of our devils collected there, and there is not a greater wood in this province." "And what," said he, "did you get there?" He replied: "Alas nothing; the woman was pious; and besides Michael the Archangel, coming up with his iron staff, so belaboured us and by his beating put us to flight that we were scattered like the dust driven before the wind."

Novice.—If so many devils were gathered at the coming forth of one soul, it is certain that they are countless, for through the long ages many die.

Monk.—Although the wicked spirits cannot be in two places at the same time, yet so active is their nature, that in one moment they pass to widely distant parts of the earth. It can even be said they press upon the good when they die, in stronger numbers than upon the wicked, of whom they are certain.

Novice.—I am satisfied with what you say.

Monk.—Being asked also if he had been at the death of our lord abbot Gevard recently, he replied: "There is not as much sand on the shores of the sea as our numbers there. But we got little there, for those lousy fellows, like pigs lying and grunting on the ground, would not let us come near him. They have besides a whispering-house," meaning the chapter-house, "in which the faults they commit, are

lost to us." And the knight said: "How were you so foolish as to dare to go to the death of so good a man?" "Dare!" said he: "I was present when the Son of God expired, sitting on an arm of the cross." These words uttered by the devil and repeated by a layman, I am strongly inclined to believe, because we read the same in a note on Tobias. When Walter said: "What was your gain at the death of Christ?" he said: "None; we went there to our sorrow, for confounded and harrassed by the goodness of the dying man, we were thrust down to hell." Many another talk had he with the devil, as often as he was alone, which he told to many, when he recovered. Would you like now to hear what was the end of the punishment of that count?

Novice.—Certainly.

Monk.—Now he fell ill in his castle of Niethiecke and because of some insult offered to him came to Cologne. On his return he had a failure of the heart when travelling and said: "Ah! I shall never see Cologne again." He was being placed on the ground, and the physician telling him death was at his door, added: "I advise you to take back your wife." When he replied "I will not do so," he begged him for pardon of a certain knight whom he had thrown into prison. "He shall by no means come out, whilst I am alive," he answered. Then said the doctor: "He will come forth before to-morrow." And so it was. Now when he was about to die, he lay in the arms of his mistress, whom he had taken from her husband. And when she said to him: "Lord, what shall I do when you are dead?" he replied: "You must marry a young knight." Those were his last words. That same night, as I have been told by an abbot of our Order, a certain nun of S. Maurice in Cologne was carried to the place of punishment, in which she saw a very horrible pit covered with a fiery lid amid flames of sulphur. When she questioned her conductor about this, he replied: "There are only two souls in it, the soul that is, of the emperor Maxentius and that of William, count of Julich." In the morning she related her dream, and the news of the death of that count being made known in Cologne, she perceived that her vision was a true one

Novice.—I wonder why he was associated with Maxentius in his punishment, when so many years had elapsed between them and so many tyrants had died before him.

Monk.—Because of the similarity of their crimes. It was just that they who were equals in crime, should be partners in punishment. I am acquainted with the lives of both, of Maxentius from books, of William by hearsay from many. Both were tyrants, both licentious to excess. As we read in histories, there was no matron in the city of Rome, or outside it, so noble or chaste, whom he did not take from her husband's house and debauch, if she pleased the eye of Maxentius. It was the same with maiden and widow. Husbands saw these things and groaned, parents too were silent. So great was his cruelty that with hearts stricken with excessive grief they hid their sorrow. Such was his oppression that everywhere he slew senators, citizens and soldiers of whom he had the least suspicion. Now the deeds that William wrought were not unlike his ; if his power was not as great, his will was the same. I have heard that he was so given over to lust and incest, that he had hardly a servant whose wife or daughter he had not corrupted, making no difference between mother and daughter, between bond and free. How great was his cruelty towards his subjects and fellow-countrymen, the whole diocese of Cologne knows well. Maxentius killed his own wife ; he shut two up. The first persecuted the church, killing many of their faith ; the latter at the time of the schism in the Roman Empire persecuted those who obeyed the Apostolic See, driving priests from their livings, mutilating some and plundering the property of the churches. These things were done in the time of Pope Innocent. Last year a canon of Aix told me of a very terrible vision concerning this William. After death, he said, he appeared to a certain hermit, to whom he had shown kindness, with a livid and emaciated face, and said : " I am that unhappy William, once count of Julich." When he asked about his condition he replied : " I am all on fire." And as he lifted up the miserable dress in which he seemed to be clad, at once flames burst out, and so with a shriek he vanished. Whilst he was still living, God, who is merciful, that he

might turn him from his sins, showed him some of his glory. On the day of the birth of the Lord at the first canon of the mass, he permitted him to hear, as though in heaven, the sweetest voices with the most delightful melody. Presently asking Dom Engilbert, then warden of the great church in Cologne and now archbishop, if he heard those voices, and he saying he did not, he was the more amazed. But at the canon of the second mass, also of the third, he heard the same voices of different ages. When this was repeated to the lord abbot of Marienstatt, he went to the count and heard from his own lips what had been said. And the count swore by God that he was not lying, adding with an oath, that if he were allowed to hear such things once again, he was prepared to renounce all his sins. Yet that divine comfort brought him little profit, because his great sins stood in the way. The pit into which that count was thrown, reminds me of the punishment of a wicked priest.

CHAPTER VI.

Of the punishment of a priest, whose own parishioners drove his soul into the pit.

There was in a certain manor a very wretched priest who gave all his time to gluttony and lust, and entirely neglected the souls committed to his care. When he was dead, his parishioners deceased in his time, took up stones in the infernal regions and began to crowd round him and say, "We were entrusted to you and you neglected us; when we sinned, you prevented us neither by word nor example. You have been the cause of our damnation." And so they pursued him with stones until he fell into the pit and was no more seen. This was revealed about him to a certain nun.

CHAPTER VII.

Of the punishment of a steward of Kolmere, who was sent into Stromboli.

Once upon a time when some Swedes were on pilgrimage to Jerusalem and on their return were sailing near Stromboli, whose fires are ever burning, these words sounded from it: "Welcome, welcome, our friend the steward of Kolmere; it is cold, get ready a blazing fire for him." They knowing the person, noted the day and the hour, and when they had returned to their own, they found that the same steward had died on that day and at that hour. Then going to his wife, they told her what they had heard and she replied: "If matters are so, it is right that I should go to his aid." At once leaving everything she went on pilgrimage to the shrines of the saints, beseeching God for his soul with alms and prayers.

CHAPTER VIII.

Also of a steward of Leggenich who was sent into the same mountain.

At another time a certain Fleming crossed the sea and heard voices like this coming from the same Stromboli: "Here comes my good friend Syward; admit him," and he was sent with much howling into Stromboli. Now he had been a steward in Leggenich. They noting the time and the name of the person, on their return entered that manor and when they had enquired for the steward, they heard that he had died on the day and at the hour when they heard the voice on the sea. Now he was a very bad man like the last.

CHAPTER IX.

Also of Bruno of Flitert, who was thrown into the same Stromboli.

What follows is similar. A priest of Rheinkassel named Conrad once crossed the sea with other pilgrims of our province and opposite the oft-mentioned Stromboli the following words were heard in it: "Here comes Bruno of Flitert; take him." These words being heard by all, the priest said to his fellows: "Ye are all witnesses to these words," and straightway he noted on his tablets in their presence the date and the hour saying: "Of a truth the lord Bruno is dead." But when they returned from Jerusalem they met some pilgrims of their own province. These they questioned about the fate of the said Bruno and were told by them that he was dead. Enquiring about the time they found it was that date on which they had heard the voice in Stromboli. Now Conrad not long after became a monk in Berg.

CHAPTER X.

Also of the punishment of Bruno, his son, whose health was drunk in hell.

That Bruno left a son of the same name, whom he endowed more richly with his vices that with possessions. For he was like his father very avaricious, an oppressor of the poor and licentious to a degree. He is that Bruno of Flitere, who was butler to the Count de Montfort. Hardly three months have elapsed since his death. At his decease a certain woman possessed with a devil was freed from it, but as she was tormented afresh five days later, some people said to the devil: "Tell us where you have been or why you have returned."

He replied: "Truly we had a great feaſt afterwards. We flocked to the death of Bruno, like the duſt of the earth in number. With rejoicing we conducted his soul below, placed it in the abode which it had earned, and pledged him a cup of hell."

CHAPTER XI.

Of Everard the knight who sat up on his bier.

At the same time there died in that province another knight named Everard who was also a man of crime like the laſt. At midnight the devil by raising his body upright on the bier terrified all who were present. His friends fearing outrage by the devils, bound the body before the mass and buried it.

CHAPTER XII.

Of the dean of Palermo, whom king Arthur invited to Mt. Gyber.

At the time when the emperor Henry conquered Sicily, there was in the church of Palermo a certain dean, by nation, I believe, a German. One day having loſt a very good palfrey he sent his servant to various places to look for it. An old man meeting him said: "Where are you going and what are you seeking?" And when he said: "I am looking for my maſter's horse," he replied: "I know where it is." "And where is it?" said he. He answered: "In Mt. Gyber. There my maſter king Arthur has it." Now that mountain sends forth flames like Etna. The servant being amazed at his words, he added: "Tell your maſter to come there to his high court in fourteen days' time. But if you omit to

tell him, you will be severely punished." The servant returned and told his master what he had heard, but with fear. The dean hearing he had been invited to the court of king Arthur, laughed at it, but fell ill and died on the day appointed. This was told me by Gotteschalk, canon of Bonn, who said he was there at the time.

Novice.—The stories you tell are wonderful.

Monk.—I am going to tell you something more about that mountain.

CHAPTER XIII.

Of the punishment of Bertolph, duke of Zähringen, who was put into Etna.

About three years ago some men walking near this Mt. Gyber, heard a loud voice saying: "Get ready the fire." After a short interval there was the same cry, and a third time: "Get ready a great fire." Someone replied: "For whom shall I prepare it." Said the other: "A beloved friend of ours, the duke of Zähringen is coming here, who has served us well." Noting the day and the hour, they sent by letter an account of what they had heard to king Frederic, asking whether a duke of Zähringen had died in his empire. And it was discovered that the same day and hour Bertolph, duke of Zähringen, had died. Now that duke was a monstrous tyrant, a disinheritor of noble and mean alike and an apostate from the Catholic faith. As he had no children, urged by the vice of avarice, he had amassed a very great sum of money. But when he was about to die, he asked his friends to melt all his treasure into one lump. Being questioned about it, he replied: "I know my kinsmen rejoicing at my death will divide my wealth amongst them. But if it is reduced to one lump, they will kill one another." You see his great malice. This was told to me by two abbots, one of whom belonged to the Duchy Zähringen and the other declared

it had been related to him by an abbot who heard the last-mentioned read in the presence of the king Frederic.

Novice.—What must we think of these mountains Stromboli, Etna and Gyber ? As souls are sent into them, is purgatory there, or hell? "

Monk.—They are said to be the jaws of hell, because none of the elect, but the wicked only are sent into them, as we read in the dialogue of Theodoric, king of the Goths. Hell is supposed to be in the heart of the earth, so that the wicked may not see the light of heaven. I will tell you some instances of the punishment of robbers.

CHAPTER XIV.

Of the punishment of Frederic, knight of Kelle.

A citizen of Andernach named Erkinbert, the father of our monk John, going one day before light for a certain purpose, was met by someone on a very black war-horse from whose nostrils shot smoke and fire. Now he was on the high road, but turning off it he galloped in a different direction over the fields. Seeing this Erkinbert at first was exceedingly frightened, and because he could not get out of the way, he took courage, signed himself with the cross against the devil and armed his right hand with a sword against the man ; for he knew not what he was. Coming close to him, he saw that he was a knight of repute lately dead, named Frederic, of the manor of Kelle. Now he appeared to be clothed in sheepskins and carried a great load of earth on his shoulders. To him Erkinbert said : " Are you the lord Frederic? " And when he replied : "I am," he went on : " Whence do you come and what mean these things which I see? " " I," said he, " am in very great pains ; those skins I took from a widow and now I feel them red-hot. Likewise I made an unjust claim to a portion of land, under whose weight I am now crushed. If my sons restore this property, they will

much lighten my punishment. And so he vanished from sight. When he told the sons next day their father's words, they preferred that he should remain for ever in his pains than themselves give up what had been left to them.

Novice.—I remember you said something similar in the second book and seventh chapter about Elias of Runingen.

Monk.—Here is another instance.

CHAPTER XV.

Of Henry Nodus, who after his death appeared visibly to many.

In the diocese of Trèves, where the former vision also occurred, there was another knight named Henry Nodus. Now he was extremely full of wickedness, regarding rapine, adultery, incest, perjury and the like as virtues. When he died in the province of Menevelt, he appeared to many in a sheep-skin, as was his wont in life, haunting the house of his daughter. He could not be driven away by the sign of the cross, or by a sword. He was often struck with a sword but could not be wounded, giving off the sound of a soft bed being struck. His friends consulted John the lord bishop of Trèves and he advised them to pour water on a nail of crucifixion and to sprinkle the house and his daughter and the man himself, if he was present. That being done he never appeared again. The daughter had been born of his handmaid, although he had a lawful wife, and when she grew up, the wretch debauched her. It is not long since these things happened.

Novice.—What must we think of those who die in war or at tourneys?

Monk.—If the wars are just, as the defence of one's country, those who die defending it, will not suffer thereby. How much delighted the devils are with those who attack the innocent, the following example shows.

CHAPTER XVI.

Of the tourney of those who were slain near Montenake.

The night after the army of the duke of Louvain was slain by the people of Liège, a servant of the count of Lootz near Montenake, passing by the place of slaughter, early in the night saw there a very great tourney of devils. I do not suppose that there had been such exaltation of the foul spirits, if they had not taken great spoils there. But of those who fall in tourneys, there is no question that they go to hell, if they have not been helped by the benefit of contrition.

CHAPTER XVII.

Of Walter of Milene.

A priest of Spain this year passing at dusk near the camp of the count of Lootz, from one manor to another, saw on a plain hard by a very great tourney of the dead making a great outcry of: "Walter, Lord Walter of Milene!" This Walter was famous in war and lately dead. The priest knowing that they were those who represented that cursed market of soldiers, pulled up and fetched a compass round them. And when the vision ceased and he went on, seeing them again, he did as before and so toiled on until it was light. These two visions were told to me by Wiger, monk of Villers. I will now give you an instance of the punishment of usurers.

CHAPTER XVIII.

Of a dead knight who at night hung snakes and toads instead of fish in front of his son's door.

A certain knight at his death bequeathed his property acquired by usury to his son. One night he knocked loudly at the door and when a page ran and asked why he knocked, he replied: "Let me in; I am the lord of this land," and gave his name. The boy looked out through the grille and recognising him, said: "My master is certainly dead; I will not let you in." And when the dead man went on knocking without any effect, at last he said: "Take these fish on which I live, to my son; look you, I am hanging them on the door." In the morning, when they went out, they found in a sort of bundle a quantity of toads and snakes. In fact that is the food in hell and it is cooked in the sulphurous flames.

Novice.—What do you think of those who live ill but give much alms?

Monk.—It is of no advantage to them for eternal life.

CHAPTER XIX.

Of a Bavarian who appeared after death to his wife and told her that almsgiving had done him no good.

Not many years since a certain very rich official of the duke of Bavaria died. One night the castle in which his wife was sleeping, was so shaken, that they thought there had been an earthquake. And behold the door of the room, in which she lay, opened and her husband entered driven by a gigantic black man pushing him by the shoulders. Seeing and recognising him, she called him to her and made him sit on the seat by the bed. She was in no way frightened and

because it was cold she threw a part of the bed coverlet over his shoulders. Being asked by her about his condition, he replied sadly: "I have been consigned to eternal punishment." At these words she was exceedingly alarmed and answered: "What do you say? Have you not given much alms and was not your door open to all pilgrims? Are your good deeds of no avail?" He replied: "They are useless for giving me eternal life, because they were done for vain glory and not out of charity." When she wanted to question him about other matters, he again replied: "I have been allowed to appear to you, but I may not stay here. Behold my devil conductor outside waits for me. If all the leaves of the trees were turned into tongues, they could not describe my tortures." After this he was called out and driven on, the whole castle being shaken at his departure as before and his cries of woe long heard. This vision was much talked of and still is in Bavaria, as Gerard, our monk was witness, at one time Canon of Ratisbon, who related it to us. See, how in all that has been said the scripture is fulfilled, which saith: "The mighty men shall be mightily tormented."

Novice.—This and like examples should be preached to the mighty.

Monk.—Because the priests themselves in great part live bad and incontinent lives, they do not prick the hearts of the mighty, but flatter them. How grave a vice is the licentiousness of priests, the following instance proves.

CHAPTER XX.

Of the punishment of a priest's mistress, whom the devil hunted.

I have been told by a man of religion that the mistress of a priest when about to die, with much importunity asked for new shoes of the best sort to be made for her, saying: "Bury

me in them ; they are very necessary to me." This being done, next night long before light whilſt the moon was shining, a certain knight and his servant were riding along the road and they heard the shrieks of a woman. As they wondered what this might be, behold, a woman running rapidly to them, cried out : " Help, help!" At once the knight dismounted and whirling his sword in a circle round him took the woman well-known to him within its protection. Now she was clad only in a shift and those shoes. And behold, from a diſtance there came a sound like the horn of a hunter; moreover the baying of hounds were heard going before him. When she heard these, she trembled exceedingly, and the knight when he had heard from her what it was, delivered his horse to his servant, bound three locks of her hair round his left arm and held his sword ſtretched out in his right. When that hellish hunter drew near, the woman said to the knight : " Let me run, let me run ; see, he approaches." And though he bravely held her back, the wretched woman ſtruggled againſt him beating the knight with her hands and at length breaking the hair escaped. Then the devil pursued and caught her and threw her on his horse with her head and arms hanging down on one side and her legs on the other. After a little meeting the soldier again like this he carried off his victim. He going back in the morning to the manor, told what he had seen and showed the hair ; and when they would not believe his tale, they found on opening the grave that the woman had loſt her hair. This happened in the archbishopric of Mainz.

Novice.—If God so punishes the sin of fornication in concubines, I suppose that his punishment is much more severe for prieſts, who make them sin.

Monk.—You are right. Besides their orders and their knowledge much aggravate their offence. In the same class of sin the sin of the prieſt is greater than that of the layman, of the monk than the secular. It is the same in the female sex.

CHAPTER XXI.

Of a nun who carried in flames a child killed by her.

A nun of a convent near us which I will not name, conceived, and that her adultery might not be made known, killed the child within her. Afterwards falling very grievously ill, through excessive shame, although she confessed her other sins, she was silent about the adultery and child-murder and so expired. To a kinswoman who strove hard for her soul, the dead woman appeared visibly in her prayers, carrying a child alight in her hands and saying: "I conceived and brought forth this infant and killed it with its life within it. Therefore without ceasing I carry it round with me in torment and its fire burns and devours me. But if when I was dying, I had confessed this, my greatest sin, I should have found grace." From which we gather that sins which have not been disclosed in confession, are in the future laid bare in the confusion of punishment.

Novice.—When the soul goes out of the body, does it know at once what will become of it?

Monk.—This seems to be proved by scripture saying in the case of the wicked: "They spend their days in wealth, and in a moment go down to the grave" (Job. xxi. 13). By which is proved that the souls of the elect who are of a more active nature, at once come before God. But if there is anything to be purged in them, with equal speed are they taken to purgatory, in which there is a certainty of salvation.

Novice.—Different visions seem to contradict this, in which we read that good deeds and evil ones too are placed and weighed in the balance. With this seems to agree a vision in the dialogue of S. Gregory, which he by no means explains, about a man who being placed on a bridge was drawn upwards by his hands by angels because of his works of mercy, and downwards by the legs and sides. Which however had the victory, he who saw, knew not.

Monk.—Although the authority of scripture must be preferred to visions of this sort, yet I will tell you what I heard lately.

CHAPTER XXII.

Of the cardinal Jordan.

A few years ago a cardinal died at Rome called Jordan. He had been admitted to the Cistercian Order, but his life was by no means in accordance with his vows. For I have been told by an abbot he was very avaricious. Now he had a notary named Pandulph and when this man was on some business of his, he expired. The same hour the other having finished his business was returning, and in the morning before light he saw a miserable crowd in the fields. Men were sitting on beasts, having their tails in their mouths, and their backs turned to their heads. Following them in a cowl and barefoot, was Jordan led by two devils. At sight of these the notary being in a great fright, the cardinal cried out: "Pandulph, Pandulph, Pandulph!" and when the cleric stopped and said: "Who are you and why do you call out?" he replied: "I am Jordan, your master, and I am dead." The other said: "Where are you being taken?" and he answered: "Before Christ's tribunal." And he: "Do you know what will happen to you?" "I do not," said he, "God knows. But when I come there the blessed Peter is going to give an account of my cardinalship on my behalf and S. Benedict of my conduct as a monk. And if he can do it for me, I shall be saved, but if not, I shall be damned." And so he was taken from his eyes.

Novice.—I do not like the presence of devils in that Duchy and the absence of angels.

Monk.—This was said of the punishment of the wicked.

Novice.—Although visions of this kind are true, yet I should rather believe one who returned from hell and told what he had seen.

Monk.—Job denies that this can be done. "As," says he, "the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." I will tell you however what I heard two years ago.

CHAPTER XXIII.

Of Everwach who was taken to the punishment of hell.

Theodoric, bishop of Utrecht, who came from the castle of Nürburg, had a servant named Everwach, a thrifty fellow, who managed his property in various places. He was faithful in what was entrusted to him, efficient in management, diligent and tactful. Therefore he was beloved by his master and therefore some of the officials belittled him, accusing him to the bishop through envy, saying: "Lord, Everwach does not, as you imagine, faithfully manage your property. We advise you to go into your accounts with him." This being done, he rendered so careful an account as to take away all suspicion from the bishop, for he had everything noted down on a parchment. When his accusers enquired about the rendering of his accounts and the bishop replied: "He gave an excellent one," they said to him: "By no means is it so. Let him give it in our presence and he will be convicted of causing you very great loss." This was communicated to him by the bishop, and he fearing the plots of his rivals and especially because he had lost his parchment, said to himself: "If I make but a slip in my calculations, I shall certainly be tortured in body or in the filth of a prison suffer till I die." And so driven on by the devil, who had prompted his envious rivals, he went all alone into the fields and calling on the devil himself thus addressed him: "Lord if you will aid me in my need, I will do homage to you and obey you in all things." The devil replied to him: "If you will renounce the Most High and His Mother, I will admit you and you shall be delivered from all dangers to the great confusion of your rivals." To be brief, the wretched man renounced Christ, did homage to the devil and passed his accounts with complete success. From that time he began to exalt the powers of the devil and to blaspheme Christ saying: "Those who serve God, are miserable and needy, whereas they who put their trust in the devil, are gladdened by prosperity and

success. And, as Bernard our monk, told me who knew him at that time, so wholly given up to magical arts was he, that if he knew of any ſtudent of such learning, he bribed him with money to learn something of him. After perſiſting in this blasphemy for eleven years, it so happened that maſter Oliver, scholaſtic of Cologne, was preaching the cross in the bishopric of Cologne. This man opposed his preaching to such an extent that one day Oliver in vexation said to him in the hearing of all the people: "Silence, unhappy one: for thou art the devil's vessel, and the devil speaks through thy mouth," although he was ignorant of the man's ſtate. Everwach thinking he could do his maſter no better service than by slaying his enemy, for three days followed the scholaſtic to his various poſts with a long knife obtained for the purpose, proposing to ſtab him, if he could be caught away from the crowds of people. And behold, on the third day being seized with a sudden sickness, after a few days he died impenitent and was conducted by him to whom he had delivered himself, to the place of punishment. Firſt of all (as he himself when he rose from the dead, confessed to John, scholaſtic of Xanten, from whom I heard what I am going to tell you) he was sent into a fire of such intolerable heat that he said: "If one fire were made of all the wood in the world, I would rather burn in it until the day of judgment than for the space of an hour endure that. Being drawn out of this, he was thrown into a place so exceedingly cold that he would gladly have returned to the fire. After that he was brought into darkness that could be felt and so horrible that he said to himself: "Hadſt thou served God for a hundred years, it would have been sufficient reward to be allowed to go back to the cold." In this way he passed through six other torments mentioned in scripture. And when he was subjected to the laſt punishment, God thinking on his earlier deeds, and that he might tell all that he had suffered there to the living, took pity on him and sent his angels to him to say: "Behold, such reward have they who serve the devil," and he added: "If you were allowed to return to life, would you make satisfaction to God for your sins?" At that word he with a sigh replied: "Lord, if this were possible, I would refuse no atonement."

Then the angels said: "It is the Lord's will that thou shouldst return to the body, and because thou didst sin in the matter of the cross, by the cross make atonement." At once he sat up on the bier and put all to flight except two young men who had greater courage. To them he said: "Do not fear, for it is I." And at once going to a priest he confessed his sins, took the cross and with the lord Otto, the bishop, successor of the said Theodoric, he crossed the sea. On the way he fasted every day on bread and water and ran barefoot by his horse, which carried his clothing and arms. And when the blood flowed and marked his footsteps, because the stones cut him, he was blamed by his companions but replied: "I have endured much worse things." And after spending almost all that he had in the service of Christ, he returned with that bishop and master John over the sea, and when the shipman demanded payment for his passage and he had no money, he said: "I will serve you as long as you please." But at the prayer of those others the master of the ship let him go. On his return to his wife he was struck by lightning. And one night when he was at fever heat, he was told in a dream that if he went to the church of S. Nicholas, he would at once recover. There he prayed and after repeating fourteen prayers without being healed, he said in his despair: "Holy Nicholas why do you delay?" At once as he said the fifteenth prayer, he recovered entirely. And to this day there is the mark of fire on his body but no pain. Having rebuilt out of his heritage the church which is situated in the manor of Stalum, in the habit of a monk he served God and S. Nicholas in it with his wife.

Novice.—I should like to know exactly whether he was recalled from hell or purgatory.

Monk.—The point has been much debated. That he was not in purgatory, is proved by this, that it is the place of the elect, into which no one enters, unless he departed in love. If this objection is raised that in hell is no redemption, it can be answered that it must be understood of those who will not return to the body, for whom none can avail for redemption. Opposites are bound by one law. If God, as is said in the dialogue, at times recalls the souls of some to their bodies

from the joys of paradise, why not the souls of the wicked from the pains of hell? As has been said in the first book and thirty-fourth chapter, a certain cleric was conducted in the body under the guardianship of the devil to hellish punishment and was brought back safe.

Novice.—I am satisfied with your explanation.

Monk.—Now with regard to the pains of purgatory I will bring forward some instances, proceeding from the sharper to the milder, and adding some good reasons for purgatory.

CHAPTER XXIV.

Of the purgatory of a usurer of Liège.

A certain usurer of Liège died in our time and was forbidden burial in the cemetery by the bishop. But his wife went to the Apostolic See and begged for his burial there and when the pope refused, she pleaded in this way for him: "I have heard, lord, that man and wife are one and that the apostle says, an unbeliever can be saved by a believing wife. Hence whatever shortcomings there may have been in my husband, I will most gladly make up for these and give satisfaction to God for his sins." And the cardinals pleading her cause, by the order of the lord pope, the man is restored to the cemetery. Hard by his grave she had a house made for herself, in which she shut herself up and by alms, prayer and fasting and by watching day and night strove to please God for his soul's sake. But when seven years were gone, he appeared to her in a black dress and thanked her saying: "God reward thee, for I have been rescued from the pit of hell and from the greatest pains by thy efforts. But if for still another seven years thou wilt confer like benefits upon me, I shall be entirely freed." And when she had done so, again appearing to her in a white dress and with joyful face,

he said: "Thanks to God and to thee that to-day I am delivered."

Novice.—Why did he say he was freed from the deep of hell, where there is no redemption in it?

Monk.—The deep of hell means the bitterness of purgatory. It is like the prayer which the church makes for the dead: "Lord Jesus Christ deliver the souls of all the faithful from the power of hell and from the pit of the lake etc." It does not pray for the damned, but for those that are to be saved; and the power of hell or the pit of the lake or the mouth of the lion is understood as the bitterness of purgatory. By no means would that usurer have been freed from punishment, if he had not repented in the end. But how much God punishes avarice in his elect, the following narrative shows.

CHAPTER XXV.

Of the purgatory of a certain prior of Clairvaux.

In the monastery of Clairvaux a prior died in our time who was a very pious man and a conspicuous lover of discipline. After death he appeared in visible form to Acselina, a handmaid of the Lord, in prayer and showed his condition by his shape and dress. For his face was pallid and emaciated, his habit thin and worn. When asked how he was, he replied: "Hitherto I have been in great pain; but thanks to a brother who has given me great help, at the next feast of Our Lady I shall be freed." In amazement she said: "We thought you a very holy man," and he replied: "God has punished nothing else in me but my excessive desire to increase the possessions of the monastery, under a show of virtue being deceived by the vice of avarice." So much for that punishment of avarice. Now hear something about that of licentiousness.

CHAPTER XXVI.

Of the purgatory of a certain Mary in Friesland.

Three years ago our lord abbot after visiting at Klaar-Kamp in Lent, also visited the sisters in Nazareth. That night when matins had been said and he had lain down a little while, he saw this vision. He thought he was in a place shut in by walls, in which he heard very heavy sighing and groaning ; but when he looked carefully all round, he could see no one there. And as the sighs he heard, went on, wondering at the cause, he said : " I adjure you by our lord Jesus Christ to declare to me who you are." But hearing no reply to that, he repeated the adjuration. Then feeling as it were something approaching and seeing nothing, he heard this answer : " I am one unhappy soul." Said he : " Your groans are miserable enough, but yet I do not know the cause of your misery." She replied : " I am in the bitterest pains." To that the abbot said : " What is the cause of your pains? " " Because I have not preserved my chastity." And he : " Were you male or female? " She answered : " A woman." " And what is your name." When she said : " Mary," he at once rejoined : " Can you be helped? " To that she made no reply, but turning to entreaty, she said : " I implore you by the Almighty God to say for me at least one psalm and besides some masses." When the lord abbot had gladly consented to her prayer, he forthwith added : " Could I see you? " And behold, as he finished speaking, he saw standing before him a beautiful young girl with the tonsure of a cloistered nun in a dark dress. Desiring to ask her further questions about her condition and that of some other spirits, he awoke. When prime was sung he told what he had seen to the abbot of Klaar-Kamp and some of his monks as well as to myself, who was present ; and there was no one who understood the vision or could interpret it. The vision was related to the sisters of Nazareth, but Mary was not known there. And the abbot being sure that so manifest a vision had not been sent without reason,

coming to Syon, which is also a house of nuns of our Order like Nazareth, after words of exhortation, mentioned the dream, seeking for the Mary of it. And behold, one of the nuns, aunt of that Mary, hearing with wonder, talked in private with the abbot and said: "Lord, this Mary was the daughter of my sister and a nun in a convent of Frisia of the Black Order, called Bredehorn, and she died eight years ago. When she was at a grange of the monastery, a cleric debauched her so that she conceived. When however she was in the peril of child-bed, she called her father and mother and two married sisters, as well as her aunt's daughter at Syon and confessed her sin to them with heart-rending groans and so expired. But they despairing of her salvation paid for no masses for her." The lord abbot hearing this, gave thanks to God, who delivers not up to beasts the soul that confesses at the end to him, knowing that in her was fulfilled, "In whatsoever hour the sinner groaneth, he shall be saved." Hope at his encouragement being conceived in the parents, they began to pay for benefits to her soul; but the abbot himself also both in the monasteries of Friesland and in religious houses of our province solicited masses and prayers and many psalms for her, besides those which he himself specially bestowed on her.

CHAPTER XXVII.

Of the purgatory of a matron for practising magic.

A knight visiting his sister Bertrada, a cloistered nun of Volmuntsteine, according to a tale which abbot Daniel of Schönau heard from his own lips, and repeated to us, begged her to pray for the soul of his wife lately deceased. On her praying she appeared and complained she was in great pain. Being asked the cause of her pain, because she had been

regarded as an honourable and good woman, she replied: "Because of my magical arts. For I was afraid that my husband might sin with other women, if he disliked me, and I should thus be the cause of his adultery. Hence by certain arts, as I had been instructed, I influenced him to love me. And because lust was not the cause, but a good intention, I may rightly be helped." When the knight had been told this, he was much grieved for his wife, and by prayers, fastings and alms tried to help her, commending her soul in every way that he could.

Novice.—It is a terrible thing that God so severely punishes faults that in our judgment are so very slight.

Monk.—Of this I will give you an example.

CHAPTER XXVIII.

Of the monk who appeared to his friend after death and said: "I did not suppose the Lord was so severe."

A monk of our Order recently appeared to some one after death, and when questioned about his condition, thus replied: "I should never have thought that the Lord was so severe. For he notices the very smallest faults which have not been blotted out by atonement." Then he added this: "May God forgive our prelates, who often subject us to many great penalties. Their commands are very binding. For when without consideration they give an order and those placed under them neglect it, or think little of it, it is reserved for future judgment."

Novice.—What do you say about self-willed monks?

Monk.—Self-will is a vice that deserves punishment, even in a good man who defies the commands of prelates.

CHAPTER XXIX

Of a scholastic, who after death struck and broke a board in Preuilly.

In the realm of France there is a house called Preuilly of the Cistercian Order. In this there recently occurred a very wonderful event related to us by our abbots when returning from a general chapter ; for some testified that they heard it from the abbot of the house in which the vision was seen. A young man became a novice in that house and his master soon followed him. Having become a monk he treated himself so severely and was so solitary, that the abbot feared for him and often reproved him for his indiscreet zeal. But he did not bow to his wholesome warnings and persisted in his obstinacy and so after a year died. One night as the abbot was standing in his stall at lauds on Thursday and was looking towards the presbytery, he beheld three persons like three burning candles coming towards him. As they came nearer he knew them all. In the middle was that scholastic and on either side of him two lay-brothers, all recently deceased. Then the abbot remembering the self-will of the scholastic, asked him: "In what state are you?" When he replied: "Quite well," presently he added: "Have you suffered at all for your disobedience?" "Yes," said he: "Many very great torments. But because my intention was good, though indiscreet, the Lord had pity on me and I was not condemned." And the abbot said: "Why is that lay-brother," pointing to him with his finger, "brighter than the other, since he gave up his orders as a monk and the other never from the time he entered the Order, fell away at all seriously?" The monk replied: "Because after his fall he rose resolutely and was much more zealous than the other." Meantime, as the choir was chanting the verse: "He shall keep the feet of his saints and the wicked shall become silent in darkness" (Sam. ii. 9), the scholastic, wishing to leave a token of his presence there, struck the board lying under the feet of the singers so hard with his heel that it was broken

and so he vanished. But the abbot to testify to so clear a miracle, would not allow the broken board to be repaired or replaced.

Novice.—This ought to be read to monks who out of indiscreet zeal become unprofitable to themselves and others.

Monk.—On their account S. Benedict says in his rule that the eighth step of humility is for a monk to do nothing except what the common rule of the monastery or the precedents of former monks enjoin.

Novice.—As some in their stiffness are too obstinate, so others in word or sign are too careless.

Monk.—These too are deserving of punishment.

CHAPTER XXX.

Of John, the sacristan of Villers, who appeared to the abbot.

A sacristan at Villers died in my time, who was quite pious but showed himself a trifler in words and signs. One day after his death, as Ulrich, then lord abbot, was about to enter the oratory and had put one foot inside, the said John appearing to him in a bright light fell down at his feet and begged for his prayers. Terrified at the sight, the abbot withdrew his foot and closed the door after him. And it was decided by the brothers that the cause of his purgatory was chiefly his laxity.

Novice.—What if the abbots themselves have not taken good care of their Order?

Monk.—As will be proved by the next instance, they too will be subject to punishment.

CHAPTER XXXI.

Of the purgatory of the abbot who went unwillingly to manual work.

Recently Henry, the chief cellarer of the cloister related to me a very remarkable vision. "It happened," said he, "that I had one day as my fellow-traveller a monk of our Order. And when we were exchanging edifying talk, he said to me: 'I will tell you what happened recently in our house. We had an abbot who was quite perfect in the discipline of the Order with this one exception, that hardly ever was he willing to go forth with the brothers to manual labour. When he was about to die, and a monk whom he loved more closely than the rest, was waiting on him, that monk said to him: "Lord, I beg you in consideration of my love to appear to me within thirty days and let me know about your condition." The abbot replied: "If I am allowed, I will gladly do so." And so he died. But the monk, because he had shown him much kindness, with tears every day before some altar tried to appease God for his faults. On the thirtieth day when the monk had despaired of the abbot's return, he appeared to him when praying and said: "Behold, here I am, as I promised you." Now from his belt upwards he was very bright in body and garments, but his legs were ulcered and black as coals. Questioned about his condition, he replied: "The torments which I have endured in my legs, no tongue could express." When the monk said: "What was the cause of such torments?" he replied: "Because frequently I did not go to work, very often when no pressing need detained me, such as the entertainment of guests, or the hearing of confessions. In the rest of my body I have suffered no pains. Therefore for my sake beg the brotherhood to offer some prayers for me to God and I hope I shall be more speedily delivered." "How shall I know," said he, "that you are freed?" He replied: "I shall appear before this altar." This was told to the prior; prayers were ordered; again he appeared to the monk and

expressed his joy that he had been rescued from all his pains.' "

Novice.—I wonder whether prayers or alms do greater good to the dead.

Monk.—Hear the answer of a dead man to that.

CHAPTER XXXII.

Of a dead man who preferred alms to prayers.

A man appeared after death to his friend and being questioned by him whether he would rather have prayers or alms given for him, answered: "Alms, alms, for prayers are lukewarm. Here the devout prayers of the good which penetrate heaven, are shut out."

Novice.—What do you think about masses?

Monk.—No prayers, no alms can be compared with mass for the saving of souls. In the mass Christ prays, whose body and blood are the alms. Such alms one poor soul asked to have given to him after death, as the following example shows.

CHAPTER XXXIII.

Of a dead man who asked for three masses in our Order.

A young noble coming to Clairvaux, was admitted as a lay-brother. He was not wise in high subjects, but submissive to humble duties, and being sent to a grange, became a shepherd of sheep. As he fed the sheep in his charge one day in the fields, there appeared to him a cousin who had died young. Wondering at his unexpected coming, he said to him: "Whence do you come so suddenly and what are

you looking for ? " Said he : " I am dead and am racked with very severe pains." And the lay-brother said : " Can you be helped or not ? " He replied : " If I may have three masses said in your Order, I shall quickly be delivered." Hearing this the lay-brother got leave from his master to go to Clairvaux, where after telling the prior what he had seen and heard, he begged that three masses might for his sake be granted to that dead man. The prior gladly consented and said : " I will celebrate one and order two priests to take the others." But when the masses had been said, the dead man appeared again to the lay-brother as before and thanked him, saying : " Thanks to the three masses which have been said for me, I have been delivered from all my punishment." Nor ought you to wonder if the sacrifice of the Lord's body has such power when the brief words of the absolution succeed in liberating some souls.

CHAPTER XXXIV.

Of the purgatory of the monk Christian in Petersthal.

When our monk Christian of blessed memory, mentioned in the fourth book and thirtieth chapter was dying, Abbot Gevard was not at home. Presiding in the chapter seven days later when the precentor said in accordance with the custom of the Order, " Lord, give absolution to our dead brother," he absolved him with the words, " May he rest in peace." The same night Christian appeared in a dream to the senior priest named Syfrid, but at that time a novice, who knew nothing about this absolution, and said : " To-day I have been freed." He repeated his dream to his master Ludolph, and he remembering the absolution, was much astonished at the power of the words.

Novice.—I wonder if the saints, under whose rule the religious live, after death give help any more to the rest of the saints.

Monk.—Yes, as is set forth in the following vision.

CHAPTER XXXV.

Of the purgatory of a nun of the convent in Rindorp, whom S. Benedict helped.

Not long since a nun of the convent of Rindorp, near Bonn, named Elizabeth, paid the debt of the flesh. Now this convent was under the rule of S. Benedict and this Elizabeth had especial love for S. John, the Evangelist, paying him all the honour she could. She had a sister in the flesh, named Aleidis and one night after matins had been sung, sitting on her bed and saying the office for the dead for the soul of her sister, she heard a voice near her. Asking who it was she was answered: "I am your sister Elizabeth." Said the other: "How are you, my sister, and whence do you come?" And she replying: "I have been in an evil state, but now am well," Aleidis rejoined: "And did S. John, whom you loved so ardently, help you at all?" She answered: "Not at all. He who aided me, was our holy father Benedict. He bent his knees before God for me."

Novice.—Since with difficulty does anyone escape from purgatory, I am terribly afraid that, as some say, the very least punishment in purgatory is greater than any pain which can be imagined in this world.

Monk.—A great theologian who was questioned by me on this point, answered: "It is quite untrue, unless it is understood of the same kind of punishment. For example, fire is hotter there than our fire, cold worse than our cold and so on with other things." With this assertion the following visions agree.

CHAPTER XXXVI.

Of the purgatory of Margaret, a nun of S. Saviour's.

About three years ago a little girl, I suppose, about nine years old in Mount S. Saviour, a house of our Order, died at the Advent of our Saviour. In bright daylight, when the

sisterhood were standing in the choir, she entered it, and as she did so, she bowed profoundly before the altar, and so went to her place where she used to stand. Another girl of almost the same age, seeing her standing next and knowing her to be dead, was struck with such dread that it was noticed. But being asked by the gracious lady abbess, from whose lips I heard what I am telling you, why she was so frightened in the choir, she replied: "In such and such a way did the sister of Gertrude come into the choir and, when at vespers mention was made of Our Lady, she prostrated herself. And when the collect was finished, she rose and went away." The abbess fearing delusions of the devil said to the girl: "Sister Margaret" (that being her name) "if sister Gertrude should come again, say to her 'Benedicite' and if she answers 'Dominus,' ask her whence she comes and what she seeks." Next day she came again and being saluted and answering "Dominus," the girl added, "Good sister Gertrude whence do you come at this hour and what do you want among us?" She replied: "I came here to make atonement; for I whispered with you in the choir at will uttering half-words; therefore I have been ordered to make atonement in the same place where it happened that I sinned. And unless you beware of the same fault, when you die, you will suffer the same punishment." When she had in this way made atonement four times, she said to her cousin: "Now I have completed my atonement; in future you will not see me." And so it was; for as she looked at her, she went towards the cemetery passing through the wall by supernatural power. Such was the purgatory of that maiden.

Novice.—He is not right in his mind who said that a punishment of this kind is sharper than any pains in this world.

Monk.—This point shall be more fully discussed in the next chapter. But Margaret was so terrified by the warning of the dead woman that she fell ill and ended her life. Falling into a trance she lay as if dead; but returning to life after a season she testified that she had seen some of the sisters in the presence of Our Lady and some she did not see. She said also that the Glorious Virgin Mary had a crown in

her hand which she said belonged to the priest Steppo. This Steppo had been presbyter, a very pious man and wonderfully full of charity, serving God and the sisters in that Mount. But that you may know that one should not care by what death a good man dies, this Steppo, was grievously sick the year before, and matter going to his brain, he became entirely mad so as to utter many blasphemies. When he died, and was buried, the Lord wishing to show forth his deserts, deigned to work miracles at his tomb. The sick, as I have heard, sleep on it and rise cured.

Novice.—Now complete what is left on purgatory.

Monk.—For some purgatory is nothing else than the loss of God's presence, as is plain by the following example.

CHAPTER XXXVII.

Of the purgatory of the monk William.

Twelve years ago a monk named William died amongst us. He came as a boy into the Order, truly a boy, because he was pure and unstained. He was of noble birth, but the virtues of his character ennobled him still more. When the year of his probation was finished, on the next day he fell ill and after a few days making a holy end he fulfilled many seasons. Immediately after death he appeared to a certain monk and being questioned about his condition, said he was in pain. And when the other in terror wept at those words, and said: "If thou art in pain, who didst never sin, what will become of me a sinner and those like me?" Comforting him the dead man said: "Do not weep, for the only pain I suffer, is that I have not yet seen God," thinking the deferring of glory a pain. And rightly so. Hope deferred maketh the heart sick. And he added: "Ah, how splendid will he be that shall come at once into the presence of God." "Ask," said he, "on my behalf of the lord abbot

that he will order prayers for me at the time in the chapter and that he will himself say a collect for me and so I may be freed." And the monk saying: "Which shall that collect be?" he replied: "That of S. Michael." In the morning when the vision was related to our lord abbot Henry, he himself at once celebrated the mass of the Archangel and in the chapter ordered the psalm: "As the hart panteth after the water-brooks" to be said for seven days by all for him. Wonderful the power of their prayers! When Conrad, now prior of Marienstatt, was standing in the choir, and at one verse of that psalm: "My God, early will I seek Thee," was in a light sleep, he saw the said William standing under the cloak of the Blessed Mother of God saying with much thanksgiving: "Now I am altogether freed." At the same time appearing again to the monk, he testified that he had been in purgatory seven days only, that is, absent from the face of God, and told him many things about the condition of certain souls.

Novice.—According to this purgatory is an earthly paradise.

Monk.—In fact if in it souls are freed from their bodies and the sight of God is denied to them, that delightful place is to them a purgatory. But with this seems to agree what S. Gregory says in his dialogue in these words: "For there are souls of certain good men who are yet placed away in mansions apart from the realm of heaven. In this loss by being kept away what else is implied than this, that in some respect they fell short of perfect goodness? As I have heard from a certain great theologian, some are so far good that after death they do not deserve to be punished and yet not at once to enjoy the sight of God because of the dust of trifling faults.

CHAPTER XXXVIII.

Of the purgatory of S. Patrick.

Let us now say something about purgatory.

Novice.—Where is purgatory?

Monk.—As far as can be gathered from various visions, it is in several places in this world. Paschasius, acording to Gregory, underwent purgatory in the heat of baths ; a monk of S. Eucharius is said to have ſtood after death for a whole year on a rock near Trèves and to have been exposed there to the inclemency of the weather. But let him who has his doubts about purgatory, go to Ireland and enter the purgatory of S. Patrick and he will have no more doubts about the pains of purgatory.

Novice.—I should like to know something for certain about that purgatory, what it is and what is the reason for its exiſtence.

Monk.—When S. Patrick converted that people and they had doubts about future punishments, by his prayers he obtained such a place from God. Now there is a deep pit there surrounded by a wall and men living under rule within it. The greateſt sinner there is, has imposed on him no worse penance than to ſtay in that purgatory for one night. When a man wishes to enter after making his confession, they give him the sacrament and unction with incense and inſtruction. " You will see," say they, "this night the assaults of demons and horrible punishments, but they will not be able to hurt you, if you have the name of Jesus ever on your lips. But if through the enticements or the terrors of the devils you give way and omit to call upon Jesus, you will perish." In the evening putting him above the pit, they close the place, and returning in the morning, if he is not to be seen, they wait for him no longer. Many have perished there ; many too have returned. Their visions have been written down by those brothers and are shown to those who wish to enter.

CHAPTER XXXIX.

Of a monk who wished to enter that purgatory.

Lately a monk of our Order, as I have learnt from the account of an abbot, by permission of his own abbot wishing to enter the purgatory of S. Patrick, although his brothers and the prior, as was usual, tried to dissuade him, was placed in the evening at the edge of the pit. Soon the place changed to a great gulf; and behold, devils who, as it were, bubbled up from the abyss said to the monk: "If you wish to come in to us, lay down the cross," so calling the hood formed in the shape of a cross. He replied: "I will not put off my habit. I am prepared to enter; I am ready to fight with you, but not without the garb of my profession." All night they disputed with him in this fashion, but did not touch him and in the morning he was found in the place where he had been left.

Novice.—Whence is your authority drawn that after this life sins are remitted?

Monk.—The Lord says in the gospel: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." From which we gather that after death venial sins, as well as the punishment of mortal sins, which would have to be punished in purgatory, are remitted through the merits and prayers of the saints in the sinner's favour or by the prayers, alms and other works of mercy of the church militant interceding for them. Hence Judas Maccabaeus, we read, sent twelve thousand drachms of silver to Jerusalem for the sins of the slain. Enough of purgatory. You ought also to know this, that the supremely good, such as martyrs, do not need these after death; to the supremely bad, such as unbelievers, they are useless; but they benefit the moderately good and the moderately bad, but in different ways. The former are delivered sooner; the latter receive milder punishment. Yet their punishment knows no end.

Novice.—I should like now to hear something about the glories of the good.

Monk.—First I will give instances of the punishment of the wicked, which were omitted in their right place, that with this dark background, the bright colours may come out more vividly.

CHAPTER XL.

Of the punishment of the abbot of Corvey.

At the time of the schism between Otto and Philip, kings of the Romans, a pilgrim coming from overseas, pledged his cloak for wine which is very strong in those parts and drank so much that through his drunkenness he lost his wits and they thought he was dead. That same hour his spirit was conducted to the place of punishment, where he saw the prince of darkness himself sitting over the pit covered with its fiery lid. Meantime amongst other souls the abbot of Corvey was brought there, and the devil giving him a hearty salutation offered him a sulphurous draught from a fiery cup. When he had drunk, the cover was taken off and he was put into the pit. But as that pilgrim stood before the door of hell and trembled at seeing those things, the devil cried out loudly: "Bring also the gentleman standing outside, who lately pledged his cloak for wine and became drunken." Hearing this the pilgrim looked at the angel who had brought him and promised he would never get drunk again, if only he would deliver him in that hour from his imminent peril. By and by recovering his wits, he noted the day and hour and returning to his own land learnt that the said abbot had died. I saw that abbot at Cologne and he was a very worldly man, behaving more like a soldier than a monk.

Novice.—Those who are here given to drunkenness, have ill drinking, I suppose, below.

Monk.—Of that I will give you another example.

CHAPTER XLI.

Of the punishment of Rudinger and of his draught.

In the diocese of Cologne and not far from Cologne, there was a knight named Rudinger, so entirely given up to wine that he frequented consecrations at various manors only for the good wine. When he fell ill and was about to die, his daughter asked him to appear within thirty days. He replied: "I will do this if I can," and expired. And indeed after his death he appeared to his daughter in a vision and said: "Here I am, as you asked." And he was carrying a little earthenware vessel called a cruse in his hand such as that from which he used to drink at taverns. His daughter said: "Father, what is in that vessel?" and he replied: "My drink, made of pitch and brimstone. I am always drinking this and I cannot finish it," and so he disappeared. And at once the girl understood, as much from his previous life as by this punishment, that there was little or no hope of his salvation. Wine indeed in this life goes down pleasantly, but in the end bites like an adder.

Novice.—That, I consider, was the case both with that abbot and with Rudinger.

Monk.—The cloak of the pilgrim who saw the abbot in punishment, brings back to my mind a very wonderful vision.

CHAPTER XLII.

Of the punishment of a priest because of a cloak.

Before the time when the bishop Conrad of Hildesheim, was killed, a pilgrim dying in a certain manor, bequeathed his cloak to a priest, commending his soul to him. The priest took the cloak but troubled himself little about his soul, and his servants or boys covered themselves at night with it. Not long after this priest became a novice in our Order. One night when lying in the dormitory asleep, he was carried in

a dream to the place of punishment. There was there a very great gathering and meeting of demons. Some were bringing souls, some were receiving those brought, others sending those received into the punishment they had deserved. Great were the outcries there, the confusion, the groaning and the wailing. Meantime that bishop is presented at the barriers of hell; but the prince of darkness thus addresses those who presented him, saying in a mournful voice: "Take him, take him back; he is none of ours; he was guiltless in his death." The priest seeing this in fear hid himself behind the door. But the devil seeing the cloak in a corner, said: "Whose is that garment?" They answered: "It belongs to that priest who stands behind the door. Having received it from a pilgrim for alms, he did nothing for the benefit of his soul." To that the devil said: "We are much occupied. Let us at once take it from him." And when they had taken the cloak, he dipped it, as it were, in the stinking boiling lava. As he struck the face and neck of the priest with it, the latter cried out loudly: "Help, help!" When on hearing his voice people tried to quiet him, he replied: "Behold I die, I burn." Then they arose and found his head burnt all over it and so they carried him only half alive to the infirmary. With his usual carelessness he had made no confession.

Novice.—This vision ought to terrify exceedingly those who having many churches and daily receiving many alms, do no service for them.

Monk.—Nor ought we to be without fear. Dropping these gloomy subjects let us pass on to the rewards of the heavenly country.

CHAPTER XLIII.

Of the glory of Ermentrude, abbess in Ditkirgen.

In the convent of nuns called Ditkirgen in the city of Bonn, there was an abbess, named Ermentrude. She was a virgin in body, a lover too and restorer of discipline in that house,

a rigid upholder of all goodness. But when she was about to die, she had the Lord's passion read before her, and when they came to that passage: "Into Thy hands I commend my spirit," out of the great goodness of her heart she uttered these words, her last: "Most loving of men!" and at once in the agony of death with Christ and into Christ's hands she gave up her spirit. And appearing after death to the blessed Acselina and being questioned about her condition, she replied: "At once in the moment when my spirit left the body, it was before God." Said the other: "Why, sister, did you not appear to me within the thirty days?" The abbess replied: "I was in glory and you were occupied about the relics of the eleven thousand holy virgins and I was loath to hinder you." Her burial was foreshown to a sister long before she was made abbess. She had been taken in from another house because of her piety by Bishop Philip and she was sister of our monk, Cæsarius, formerly abbot of Prüm.

CHAPTER XLIV.

This Acselina had a spiritual sister in the convent singularly beloved by her. When she was dying, she was asked by the blessed Acselina to appear to her after death. This she did, One day as Acselina stood at prayer, the dead sister appeared to her in a ball of fire, and when she asked about her condition, replied: "As we have heard, so have we seen in the city of the Lord of Righteousness, in the city of our God etc." Saying no more she was lost to sight.

Novice.—Very briefly, but very fully, did she show her reward and the glory of the city above.

Monk.—After the death of the monk David of blessed memory of the Cloister whose life was very famous for its signs and virtues, one of his shirts was given to this Acselina. Venerating it because of her love for that holy man, one day she saw him appear and say: "Good sister, my shirt is not needed by you, but a certain sinner has taken the vows in the cloister, named Gerard Waschart; give it to him."

This she did and when he knew it, her brother in the flesh, our monk Frederic, asked for a part of that shirt to be given to him. Dividing it in halves he kept part for himself and gave the other to his brother. By it very many cures were effected among us. With what quickness the spirits of the good penetrate to heaven, I shall unfold by another example.

CHAPTER XLV.

Of the glory of a monk whose soul went like an arrow before God.

A monk of our order appeared to another, his friend, after death in much glory, and when he asked him about his condition, he answered: "No arrow shot from a bow could fly so quickly to its mark, as did my soul, when it left the body, go before God." And no wonder, for it had served Christ in the order for forty years and like an arrow wounding many for their soul's health by the example of a right conversation was lifted on the wings of contemplation. In the arrow are three things, the shaft, the feathers, the iron point. By the wood is meant the fulness of good works in their fruit, by the feathers the double love of God and our neighbour, by the iron point which is sharpened, extreme remorse. Note that the arrow is not sped straight, if it be not feathered and cannot so reach the mark. So a soul, although it be well adorned with countless good works, which are a sort of property and furnished by the iron of sharpest suffering with the fear of sin, yet it will never reach the mark of eternal rest without wings of love. Of that mark David saith in the psalm: "Who shall give me the wings of a dove and I shall be at rest."

Novice.—Often we read that souls under the form of a dove have penetrated to heaven.

Monk.—You are right, for I will tell you of an instance of this that occurred in more recent times.

CHAPTER XLVI.

Of a scholar, whose soul was taken to heaven in the form of a dove.

In the city of Bonn there was living inclosed a very religious and devout woman. One night she saw a bright light shining throught the chinks of her cell and thought it was only daylight, and being afraid, because she had not yet said her hours, she arose and opened the window looking out on the cemetery, and behold, near the head of the tomb of a certain scholar recently buried there, she saw a woman of wondrous beauty standing. The glory of her body had caused that light. And a snow-white dove was standing on the tomb, which she took and put into her bosom. But although the nun now understood what it was, yet with reverence she asked what it might be. And it said to her: "I am the Mother of Christ and I have come to raise the soul of this scholar who is in truth a martyr." In fact scholars if they live innocently and learn gladly, are martyrs. But if afterwards they use the learning they have acquired, in love, especially in the service of God, they earn a great reward by this. Hear another instance of this.

CHAPTER XLVII.

Of the hand of a writer in Arinsburg.

In Arinsburg, a monastery of the Premonstratensian Order, as I have been told by a priest of that brotherhood, there was a certain writer named Richard, an Englishman by race. He had copied very many books in that monastery with his own hand, looking for the reward of his labour in heaven. When he was dead and buried in a place of honour, after twenty years his tomb was opened and his right hand was

found as undecayed and life-like as if it had just been cut off his living body. The rest of his flesh was reduced to dust. In testimony to this great miracle, that hand is preserved to this day in the monastery. The hand of this writer was well-feathered, that is, his work was shaped by love.

Novice.—In the instrument God makes plain what was the reward of his labour in heaven.

Monk.—Listen to another.

CHAPTER XLVIII.

Of the perfume of master Peter, the precentor.

Master Peter, the precentor at Paris, by word, life and example had edified many. He became a novice in Long-Pont, a house of our Order and died within a year of his probation, being buried in the chapter-house. When his body had afterwards to be moved through building requirements and the grave was opened, so great and so very sweet a perfume breathed from it that the nostrils of all were refreshed by its fragrance. That perfume was a token of his teaching, the reward of which he had received in heaven. But how much grace, how much glory teachers or preachers win after this life, the following narrative shows.

CHAPTER XLIX.

Of a preacher of the Premonstratensian Order.

A certain priest of the Premonstratensian Order in that crusade which has just taken place, was ordered to preach the cross against the Saracens. In the act of preaching he was seized with pains in the body, and shuffled off his mortal

self. After death he appeared to a companion and he asked him how he was and whether at death he had endured any pains, and he replied: "My pains seemed to be long enough; and when I was dying, I saw nothing but devils round me, who began to carry off my soul as it came forth. One of them said: 'You have never kept your profession well nor the obedience you promised to your abbot.' And at once another added: 'You have never truly preached your Lord, without reward, that is.' And I understood at once, my conscience accusing me that both of them spoke the truth. And when in this way some this, and some that, urged different things against me and I was now made desperate, because there was no one to speak in my favour, especially when looking round I could see neither the Mother of God, nor any of the angels or other saints, behold Christ coming towards me, held me by the hand saying: 'Follow me, for thou didst preach me.' At once all the crowd of those foul spirits vanished like smoke and I followed Christ to glory; for I suffered no other punishment but that terror." For those who are glad to pray, I will give an instance that will encourage them.

CHAPTER L.

Of a citizen on whose legs was written, "Ave Maria."

A certain citizen of Cologne had a habit of always praying when he was alone. Going to the church or returning, or walking in the court, he meditated on the angelic salutation. When he was dead, he appeared to his grand-daughter in a shining dress and all over him and especially on his boots was written in verse: "Hail Mary, full of grace etc." Because as I have said, he had uttered that verse continually as he walked about, it was seen written more often on his

feet. From what has been said we gather that as God punishes a sin according to kind and measure, so also he rewards a good deed, putting the mark of glory most of all on those members by which it was earned.

Novice.—How is it that human nature shrinks so much from death, when such glory has been prepared for it by God?

Monk.—The King Himself of glory, Jesus Christ, God and man, shrank from death through his sensibility so much as to sweat blood in his fear. A soul naturally seeks to be in the body and cannot be separated from it without great bitterness.

CHAPTER LI.

Of a lay-brother who said when dying that his breast was pressed down as by a very great stone.

Four years before this the prior of an Order of monks had gathered some guests in a certain farm of the monastery and the table being laid, he began to be so heavy with sleep that he would have died if he had not slept quickly. He fell back therefore on his bed and presently one of the lay-brothers, who was in charge of the other grange came to him as he slept and said: "Lord, with your leave, I am going." And he said: "Where are you going?" The lay-brother replied: "I go to God, for I am just dead." And the prior said: "Since many of the most righteous pass through purgatory, why do you say with such assurance that you are going to God?" To which he replied: "I had a custom of saying this prayer whenever I passed in front of the cross, 'Lord, by that anguish that Thou didst feel for me on the cross and most of all when Thy soul left the body, pity my soul as it goes forth.' And the Lord heard my prayer and had pity." And the prior said: "How was it with you when you were

a-dying?" He answered: "It seemed in my death agony that the whole world was one stone and pressing on my breast."

Novice.—The words of this lay-brother agree with those that say there is no pain in this world more bitter than the separation of body and soul.

Monk.—As I have said elsewhere, I dare not speak decisively about uncertain things; for I know that the very righteous may sometimes for the sake of the future life ardently long for death.

CHAPTER LII.

Of the death of Theodoric and Gunther.

Three young men of the city of Bonn came to Neuberg, a house of our Order to take the vows and were all admitted there. One of them was named Theodoric, another Gunther and a third Siger. When the first died, Gunther thinking on his own pilgrimage and the blessedness of heaven, to which he believed his friend had been called, wept daily at his tomb. One day a voice spoke to him from the tomb in these words: "Be comforted, be comforted, brother, for thou shalt soon come to me." The abbot seeing his sad looks asked the cause of his sadness, but he refused to say, and with difficulty the abbot succeeded in extracting from him what had been said. A few days later, aided, I suppose, by the prayers of Theodoric, he was himself called and united to him in heaven, whose association with him in the world he regretted with so many tears. This was related by Siger at Bonn.

Novice.—I suppose that there are great rewards for the good in heaven.

Monk.—I will show you this in the next chapter.

CHAPTER LIII.

Of a lay-brother who said the Cistercian Order had the greatest glory in heaven.

A certain lay-brother of the Black Order died a few days ago. One day as two monks of his monastery were sitting in a room, he opened the door secretly and went in to them. They were terrified at the sight knowing him to be dead and he said: "Do you know me?" Replying, "We know you well. You are so-and-so, our brother," they began to question him about the condition of certain souls. He informed them about each one by one, saying that some were in a bad state and some very bad, some were doing well, some very well. When they asked him about the Grey monks, he answered: "Their reward is greatest and they shine as the sun in the realm of the sky." This was told to me by an abbot of the Black Order.

Novice.—In agreement with this vision is what was said above in the seventh book and fifty-ninth chapter, where our Order was gathered under the mantle of the Mother of God.

Monk.—You are right.

Novice.—As for what was promised anew by the Lord: "The just shall shine as the sun in the kingdom of heaven" (Matt. xiii. 43), I do not know whether it must be understood of the body or the soul.

Monk.—The bodies of the elect after resurrection shall shine, we believe, as the sun shines not now, but as it shone before the Fall, that is, sevenfold as brightly as now (Isaiah xxx. 26). But the soul will shine much more than the body.

Novice.—Would that the brightness of their bodies could be proved to me by some example.

Monk.—To say nothing of the transfiguration of the Lord's body, I will tell you of an instance that has lately come to my ears.

CHAPTER LIV.

Of the glorification of the feet of a certain master.

A certain master of Paris fell ill and thinking with doubt on the glorification of the body, said in his heart: "How can it be possible for these bodies of clay which decay, to shine in the future as the sun?" looking at his feet which he had lifted from under the coverlet. And behold such brightness shone forth from them that his eyes were dazzled and not able to look at them. And soon coming to himself he gave thanks to Christ, by whose power he was brought, before he died, to believe in the resurrection.

Novice.—How will eyes be able to bear such brightness?

Monk.—As saith Augustine, they will be of far different power then than now, for they too will be glorified.

CHAPTER LV.

Of the monk David who fixed his eyes on the sun.

When Dom David, a monk of holy memory at the Cloister, was still in the body, often, as he sat at labour, he gazed at the very ball of the sun with eyes undazzled as an eagle's. Of this our seniors were witnesses, who often saw what has been described. Now if God has given such power to weak eyes, why wonder concerning glorified eyes?

Novice.—Tell me, pray, what is the glory of the bodies, what the glory of the souls.

Monk.—The glory of either part is beyond explanation by us.

CHAPTER LVI.

Of the dowry of the elect after the resurrection.

In the last day, according to the apostle, we shall all rise, but we shall not all be changed. The elect alone will be changed by the glorification of both body and soul. The glory of the body consists in four endowments, in fineness, that is, in brightness, in immortality and in activity. There will be four endowments of the body to glorify its whole nature. The body consists of four constituents, blood, gall, bile, phlegm, which agree with the four elements. Blood agrees with air, gall with fire, bile with earth, phlegm with water. There is further another agreement of these with ages and seasons, which is irrelevant to this subject. Now whatever the human body has from the air will pass into fineness ; what of fire, into brightness ; what of earth, into immortality ; what of water, into activity. Of these four endowments it is written : "The just shall shine and as sparks in a reed shall run about " (Wis. iii. 7). " They shall shine," here is brightness ; " and as sparks," here is fineness. Nothing is finer than a spark. " They shall run about in a reed," here is activity. Running about means activity. By what follows : " And they shall reign for ever," is meant immortality, or freedom from suffering. Moreover the endowments of the soul are knowledge, love, enjoyment. The blessed soul shall know God, shall love him when known, shall enjoy Him when loved. After the general resurrection, the number seven will be added to the Trinity of persons, and the fortunate ten promised to the elect will be completed. Yet in unequal brilliancy there will be equality of joy, as saith Augustine, which is not to be understood of the affection of the heart, but of the things which cause rejoicing. Each one there will rejoice in the glory of another. That gifts must be unequal, the apostle saith : " As one star differs from another in brightness, so also will be the resurrection of the dead " (1 Cor. xv. 41, 42).

Novice.—I should like now to be informed concerning the day of judgment.

Monk.—Of that day no man knoweth, because the day of the Lord shall come as a thief in the night (1 Thess. v. 2), that is, suddenly and unexpectedly.

Novice.—Where will be the judgment?

Monk.—In the air above the valley of Jehoshaphat.

Novice.—How many classes of people will there be at the judgment?

Monk.—Four. Some being supremely good will both judge and be saved. The supremely bad will be condemned without judgment. The moderately good will be judged and saved. The moderately bad will be judged and condemned.

Novice.—In what form will Christ appear?

Monk.—He will appear as the servant of all, but in a glorified form.

Novice.—Will he show to all the same countenance?

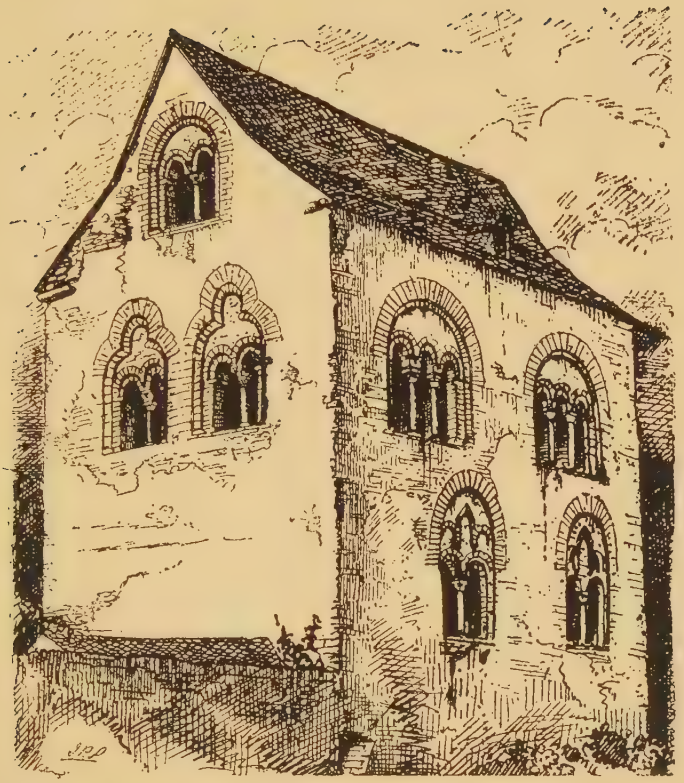
Monk.—No. To the good he will appear mild, to the evil terrible. This I will show you by an example.

CHAPTER LVII.

Of Eynolph, the Templar.

About two years ago there died in Briseke, a manor of the diocese of Cologne, a priest named Eynolph of the Order of Templars, a very pious man. What I am going to say about him, he told me with his own lips not once only but often. When he was still a boy, falling ill in the house of his aunt, he received the holy communion. But when he asked for extreme unction, it was deferred because some did not advise it and so he expired without that sacrament. And an angel of the Lord came who said: "It was bad for that boy that he died without holy unction." And he anointed him when his soul was already leaving the body. And when it had left, he presented it before the face of God. His face the

PLATE VI



TEMPLARS' HOUSE AT BOPPARD

[*face p. 342*

boy saw as through a veil and it appeared to him very severe. And behold the devil was there. He wishing to accuse the boy and finding no cause, said to the Lord: "Lord, that boy ſtole a half-penny from his brother and never did penance for it. Thou art juſt and ought to judge juſtly." The Lord replied to him: "Wouldſt thou have me condemn this boy for such a little thing? My juſtice is not without mercy." The twenty-four elders who sat round the throne, pleaded for his soul and his sin was remitted; and presently by the command of God he was taken and thrown into a fiery pit. In this he suffered such pains that he afterwards could not describe them in words. After a season he was drawn out by the angel by whom he had been thrown into it and presented to the judge. His face he now saw clearly with the veil removed showing such love, cheerfulness and sweetness to the boy that he could have kissed it, had he allowed it. And whereas he had seen Chriſt before his sin in human form, after purgatory he earned the right to contemplate Him in His Godhead. Near Him he saw His Glorious Mother sitting on a splendid throne and around them a multitude of angels, patriarchs, prophets, apoſtles, martyrs, confessors, virgins and other righteous. But the devil fearing to lose that soul said to God: "It is good that he should be brought back to his body that he may serve Thee ſtill more." And the Lord answered him: "Not for his salvation doſt thou say this but out of thine own wickedness. For thou haſt hope that through sinning in the body he may come over to thy side." Yet sentence being given, the soul is reſtored to the body to the wonder of all who were present, because they were compelled to believe his words through the signs which they saw in the boy. But he through desire of glory and fear of punishment, leaving his own country came to a house of our Order to take the vows. A lay-brother, a wicked and proud man, who was in charge of the gueſt-house, knowing his desire spoke thus in his hearing: "Take care, when such brats become monks; at once they wish to become our maſters." At his words the boy was so offended that he gave up his intention and went over to the Order of Templars.

Novice.—Many visions are daily recounted concerning the

end of the world. I know not whether credit should be given to them.

Monk.—Because many have been deceived about the advent of Antichrist and the end of the world, I have been reluctant to write down what I have heard. By chance, nay, not by chance, but because of the prayers of the saints, the time of judgment has been postponed, as we gather from the following vision.

CHAPTER LVIII.

Of the Holy Mary, who obtained from the Lord that the angel should not sound the second trump.

In Clairvaux there is a priest named William, whom I mentioned in the eighth book and the forty-ninth chapter. Many things were revealed to him from heaven. In the present year, as he stood at prayer in a trance he was carried to the tribunal of Christ. At his right hand he saw an angel standing with a trumpet. Christ with a loud voice in the hearing of all the armies of the heavenly country said this: "Sound the trump." And when this was done, so loud was the sound of that trumpet that the whole world shook like a leaf on a tree. And when He was saying a second time: "Sound the trump once more," the Mother of Mercy, the Virgin Mary, knowing that the world would be ended if he sounded again, whilst the rest of the saints remained silent, rose and threw herself at the feet of her Son and urgently entreated Him to defer His sentence and spare the world. To her Christ replied: "Mother, the world is now so evilly disposed and so vexes me daily with its sins that I ought not to suspend judgment or spare man who has deserved it. Not only laymen, but clerics and monks have utterly corrupted their ways and offend me from day to day." Then said she: "Spare, my beloved Son, spare, if not for their own sakes, at least for the sake of my friends, those of the Cistercian

Order that they may prepare themselves." Our abbots returning this year from a general chapter told us this.

Novice.—As far as I can gather from this vision, their dwelling together with the just is of much profit to the wicked.

Monk.—If there had been ten just men in Sodom, the Lord would have spared the people.

Novice.—This vision agrees with the miracle in the second chapter of the seventh book, where the image of the Mother of God is said to have sweated with fear of imminent judgment.

Monk.—That the day of judgment is at our gates, the earthquakes in various places and other signs of which we have spoken above, declare. It is a great comfort that the Saviour admonishes the just when these things begin to happen: "Lift up your heads," that is, be encouraged, "for your redemption draweth near" (Luke xxi. 28).

CHAPTER LIX.

Of the heavenly Jerusalem and the glory of the saints.

Let us hasten to enter into that city where there are no earthquakes, no groans or sighs, but the praise of God continually; in which no dangers, but strong security; in which there is no death, but life eternal; in which no hatred, no discord, but perfect peace; in which no one is hungry, no one thirsty, because there is entire satisfaction. These four good things does the prophet include in three verses: "Praise the Lord, Jerusalem; praise thy God, Zion." Praise with the heart, praise with the lips. Why? "Because he hath strengthened the bars of thy gates." What security! "He hath blessed thy children within thee." What immortality! In his right hand is length of days. "He maketh peace in thy borders." What peace and concord! "And filleth thee with the finest of the wheat." What satisfaction! Of

the joy of the citizens of that blessed country in another place the same psalmist says: "The habitation of all that rejoice, is in thee." Briefly he sums up what could not be set forth in a long discourse. "Of those that rejoice," he says, "that is of those who really rejoice, so that it is the expression of reality and not a mark of resemblance, as there, "as of the only-begotten of the Father," that is, in reality only-begotten. The action of those who rejoice, is seven-fold. They live eternally; they know the secrets of God; they love God and their neighbour. They praise "What the eye doth not see," because such things are invisible, and "what the ear doth not hear," for they are in the most perfect peace, "nor hath entered into the heart of man," for they are incomprehensible. They rejoice with ineffable joy; they are swift and without care. Blessed are those who have come there led by the Lord, where every thought is realised and all desires attained, where such happiness is felt as can be lost by no opposition.

Novice.—Wretched are they who aspire not to such bliss.

Monk.—As we must bring our dialogue to an end, let us at the same time pray to Christ who is the end of all consummation, that what has passed with your questioning and my answering, may profit readers and listeners for their good, that so there may be edification of our neighbours as the fruit of our labours. This may he of whom we speak, Jesus Christ, our Lord, deign to grant us, the Redeemer of the world, the brother of the elect, the King of angels, and to sum up all, the life, reward and joy of all saints. To whom with the Father and the Holy Spirit be honour and glory and rule, world without end. Amen.

Loath to betray who wrote so poor a book,
Yet dares his pen to lay a trail of words
In order strange, praying that gentle hands
May smooth what's roughly writ, more gently still
Amendment make. So shall the critic's mark,
Sincerely just, enhance its moral worth.[1]

[1] The initial letters of all the words in the four Latin lines thus translated, if placed together, form the pentameter line:

"Cesarii munus sumat amica manus."

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Le Ménagier de Paris (The Goodman of Paris). Translated, with an Introduction, by *Eileen Power*, *D.Lit.*, author of "Medieval English Nunneries."

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Anecdotes from English MSS Sermons. Translated, with an Introduction, by *G. R. Owst*, *M.A.*, *Ph.D.*, author of "Preaching in Medieval England."

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